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SELECTIONS

FROM

C. M. MERATI, (C. M.)

ON THE

CEREMONIES OF THE CHURCH.

Omnia autem honestè et secundùm ordinem fiant.—1 Cor. xiv. 40.

DEDICATED, BY PERMISSION, TO
THE RIGHT REV. DR. GRIFFITHS,
V. A. L.

LONDON:

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1837.



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Keating and Brown, Printers, 38, Duke Street,
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TO THE
RIGHT REV. DR. GRIFFITHS, V.A.L.
THIS WORK
IS,
BY PERMISSION, RESPECTFULLY DEDICATED,
BY
HIS LORDSHIP'S
OBEDIENT HUMBLE SERVANTS,
THE PUBLISHERS.



P R E F A C E.

THE following work originated in a selection, made from Merati, for private use. The Compiler was afterwards induced to think it would prove acceptable to many of his brethren. He then made to it considerable additions, so as to condense into this small space whatever appeared to him most interesting in the learned Commentator on Gavant. Not only the clergy, but every person connected with chapels, will find here useful information. Builders, carpenters, &c. will see descriptions and measurements of the altar, and accompanying parts. Those who make church vestments, or linen, may learn the correct form and materials of the different articles. Sacristans and acolyths may be enabled to perform properly their respective duties, without having recourse to the Pastor, generally employed,

when most wanted by them, in more important functions.

All, acquainted with the subject, know that Merati is, on ceremonies, the highest private authority we have. Many of his decisions are, besides, backed by Decrees of the Congregation of Rites. A hope is entertained that this little book will be duly appreciated by all whom it concerns—that no carelessness, or slight motives will induce a departure from its directions,—and that thus PROPRIETY and UNIFORMITY in ceremonies will be the result, to the greater glory of God, and edification of the faithful.

The references to Merati indicate the pages of the 4to edition, 4 volumes. Rome 1736.

MERATI

ON THE

CEREMONIES OF THE CHURCH.

CHAPTER I.

BLESSING OF THE HOLY WATER.

In all blessings, the priest is to wear a surplice and a stole : white, regularly, or of the colour of the day ; but purple when there are exorcisms.

The aspersion is never omitted on a Sunday : it is to be made with water blessed for the occasion, which is thus renewed every week, except Easter and Whit Sunday, where there are fonts ; in which cases, the aspersion is made with water kept from the preceding day.

Several vessels might be blessed at once. (*Merati*, 1316.)

Going out, the acolyth holds the vessel as high as his breast ; his left hand under it, his right with the sprinkler over it.

The celebrant, kneeling, having received the sprinkler, gives out the anthem, and at the same time sprinkles the altar; 1st, in the middle; 2dly, towards the gospel corner; 3dly, towards the epistle corner; then makes with the sprinkler the sign of the cross on his forehead.

Rising, he sprinkles the ministers: genuflects; sprinkles the congregation.

No obligation of saying all the *Confitemini* in paschal time.

CHAPTER II.

THINGS TO BE PREPARED FOR HIGH-MASS.

On the credence (epistle side).—In the middle, the chalice; the opening of the burse towards the wall. On the right, nearest the altar, the cruets and *lavabo*. On the left, the epistle-book, the long veil for subdeacon, of the colour of the vestments, (unless it be put over the chalice, in which case the burse is put over it). Room must be left to put the acolyths' candlesticks in front, or at the back. (*Merati* 371.)

On the epistle side,—a form covered with cloth or carpet, for celebrant and ministers, and not seats. (*Merati* 363.)

On the gospel side,—the stand, if used, covered with precious cloth of suitable colour.

In lighting the altar candles, begin with those nearest to the middle: in putting them out, finish with them.

In the sacristy let there be a little vessel with burning coals, and tongs to put fire into the censer. The celebrant, when he and his ministers are vested, standing in a straight line with them (the deacon

ministering the boat, and the thurifer the censer), puts (where it is customary) incense into the censer,—whether he is to bless it then, doctors are not agreed.

Things to be ministered to the celebrant are to be first kissed, then presented to him, and then his right hand is to be kissed on the outside, not the fingers. In receiving back anything from the celebrant, his hand is first to be kissed, and then the thing he returns. When the blessed sacrament is exposed, these *oscula* are omitted.

CHAPTER III.

HIGH MASS.

Going out.—1st, Thurifer, holding in his left hand the top of the censer; with the right, holding and slightly moving the censer: at his left, the boat-bearer, holding the boat in his right hand, his left to his breast; 2d, the acolyths, with lighted candles; the one on the right holding the stem of the candlestick with his right hand, and the foot with his left; the one on the left, the reverse; 3d, subdeacon; 4th, deacon; 5th, celebrant. Whenever the celebrant wears a cope, the deacon and subdeacon go on each side, holding it up.

Being arrived at the altar, all make a genuflection. Acolyths go to the credence, and put on it their candlesticks. The second acolyth not to genuflect as he passes the altar. The first having waited for him, they go together. The first puts his candle the nearest to the altar; the second, on the opposite side: they go back to their places and answer: thurifers also kneel in their places.

At the *Confiteor*, the celebrant, saying *vos* and *vobis*, turns a little towards the deacon, saying *fratres* towards the subdeacon: also turns a little at *misereatur*. When the deacon and subdeacon say *misereatur*, &c. to the end, they bow towards the celebrant. During the *Confiteor*, they bow to the altar: at *tibi Pater* and *te Pater*, to the celebrant. They remain inclined till the *Indulgentiam*.

Going up to the altar, they hold up the celebrant's alb: when he kisses the altar, they genuflect on account of their first approach to the altar. In genuflecting, the deacon and subdeacon are never to put their hands on the altar. (*Mer.* 403, 405.) When the celebrant goes up, the acolyths rise. The thurifers go up to the altar by the epistle side, and come (between the altar and deacon) to near the middle, where they genuflect, and standing before the celebrant, on the right of the deacon, they minister the incense; the subdeacon on celebrant's left turned towards the altar. Celebrant takes incense thrice from the boat, and thrice puts it into the censer in three different places; *vis.* in the middle, saying, *ab illo benedicaris*: on the right, saying, *in cujus honorem*: on the left, saying, *cremaberis. Amen.* Having returned the spoon, he makes the sign of the cross, not saying any thing. The thurifers genuflect, to go down the

altar steps to the epistle corner: the first thurifer goes up by the side steps, genuflects, takes off the book and stand, genuflects again, comes down, holds the book during the incensing: when the side is incensed, he puts it back, genuflects, returns as before. During the incensing, the deacon and subdeacon raise the chasuble a little. If there be relics on the altar, the celebrant genuflects with his ministers to the B. Sacrament in the tabernacle (after incensing the cross), and then incenses the relics on the gospel side by two swings of the censer, beginning by those nearest to the tabernacle; then genuflects again, and incenses in like manner those on the epistle side. This incensing twice on each side is to be observed though the reliquaries be more or less than two on each side. Then he proceeds to incense the altar. The three incensings on each side are to be performed though the candles be more or less than three; for it is not the candles but the back of the altar which is incensed. Let each swing of the censer be accompanied by a step, and in each step let that foot be moved which is nearest the altar. When finally arrived at the epistle corner, he, with both hands, returns the censer to the deacon, who is standing on the second step, and receives it with both hands; and the celebrant turning his face to the deacon, and standing in the same place with his hands joined before

his breast, his left arm almost touching the altar, is incensed by the deacon, to whom he does not bow, neither before nor after the incensing. The deacon bows profoundly to the celebrant, both before and after he incenses him.

The deacon, to incense, stands *in plano a latere epistolæ*, having at his left the subdeacon (who does not bow before nor after), and at his right (rather behind) the thurifer.

The thurifer takes the censer back to the sacristy, and returns to his place.

The celebrant, for the introit, stands *in cornu epistolæ*, deacon at his right on the second step, subdeacon at the right of deacon, in a straight line. All bow, &c. with the celebrant. At the last Kyrie they come behind the celebrant in a straight line; the subdeacon *in plano*.

To give out the *Gloria*, when the celebrant with hands joined passes to the middle of the altar, the deacon passes along the second step and the subdeacon below him, so that they come in a right line behind the celebrant: Saying, *gloria*, he separates his hands (not putting them on the altar); saying, *in excelsis*, he raises them to his shoulders; saying, *Deo*, he joins them before his breast, without raising his eyes.

At the word *Deo*, all make an inclination. When the choir begins, the deacon and subdeacon genu-

flect, the deacon steps rather aside towards the epistle corner and waits for the subdeacon, that they may both go up together (a general rule). They do not make another genuflection. They say the *Gloria* with the celebrant. After the *Gloria*, the celebrant bows to the cross, or genuflects if the blessed sacrament is in the tabernacle: ministers always genuflect. Celebrant sits: ministers bow to him, and slightly to each other; then sit. If they have caps, they take them themselves; the deacon gives the celebrant's.

After the *Gloria* they come before the altar, genuflect, or, &c. as in coming down: the ministers hold up the celebrant's alb as far as the second step, to which the subdeacon goes up, too, but comes down again directly.

Kissing the altar, the celebrant puts his hands on it *ad pulsus exclusivè*. Turning round, he looks down, about three cubits from the top step of the altar; he does not incline his head to the people, nor lean against the altar: the palm of one hand turned towards that of the other; the hands not to be extended beyond the shoulders, to be a little raised: the fingers joined.

At *Oremus* the hands are extended, but not raised; during the prayers they are raised to the height of the shoulders. The inclination at the holy name to continue till the end of the conclu-

sion. If there is a second prayer, it must not be looked for before the conclusion of the first. If the prayer finish by *qui tecum*, or *qui vivis*, the hands are to be joined at *in unitate* without any inclination of the head or turning towards the cross.

When *Flectamus genua* is to be said, make an inclination to the cross after the Kyrie, before leaving the middle of the altar.

If *Flectamus genua* is to be sung, the deacon sings it kneeling on both knees, as do the others. They all remain inclined during the prayer.

The ministers make the inclinations the same as the celebrant : they do not answer *Amen*.

Towards the end of the collect one of the acolyths genuflects in the middle (unless he be on that side), goes to the credence, brings the book, holding it before him with both hands, with an inclination gives it to the subdeacon, and goes to genuflect with him to the middle. Subdeacon holds the book with both hands, raised before and above his breast : the opening part turned towards his left. The same acolyth comes back with him, stands at his left, rather behind, during the epistle.

While the celebrant reads the epistle, deacon stands by him on the second step, his hands not joined, but *pectori decentèr admotis*, and remains there till the subdeacon comes. He answers *Deo gratias* to the celebrant.

The epistle finished, subdeacon closes the book, genuflects as before, goes to the celebrant (acolyth accompanying him), kneels with both knees on the top step near the altar, inclines the book towards the celebrant, who puts his hand on it—the subdeacon kisses the hand. Celebrant, keeping his left hand on the altar, blesses the subdeacon, who remains kneeling, and makes an inclination. The acolyth also kneels with both knees. Deacon meanwhile stands behind the celebrant. After the blessing, subdeacon rises, gives the book to the acolyth, and carries the missal to the other side of the altar, placing it so that the back be turned not towards the wall, but towards the corner of the altar. Carrying the book, he does not walk along the step, but *per planum*.

At the *Munda*, celebrant does not put his hands on the altar.

At the gospel, subdeacon stands at the left of the celebrant, assisting and answering.

After the gospel, celebrant does not kiss the book, nor say *per, &c.* but comes about half way between the corner and the middle: subdeacon puts the missal near the middle of the altar, genuflects, comes down *in planum*, and stands behind the celebrant.

While the celebrant is reading the gospel, deacon receives the book from the acolyth. He goes

alone from the epistle corner *per planum* to the place where the celebrant says the *Confiteor*, genuflects, goes up, puts the book on the altar, the opening part turned to the gospel side, and with his hands joined waits, rather to the epistle side, for the celebrant.

The thurifer comes up by the steps on the epistle side to near the middle of the altar (p. 457), genuflects, and standing at the right of the deacon before the celebrant, gives the incense. He genuflects, comes down (by the side steps) near the credence. Deacon comes down to second step, kneels with both knees, on the top step, says *munda*, rises, goes up to the middle of the altar, takes the book, kneels with both knees towards the celebrant, with an inclination, says *Jube*. Celebrant himself says *Amen* at the end of the blessing, making the sign of the cross with his right (his left placed on his breast) and places it on the book, which the deacon inclines a little, and kisses the celebrant's hand. The celebrant, after an inclination or genuflection, goes to the epistle corner, and remains turned towards the altar till the deacon sings *Dominus vobiscum*. During the blessing of the deacon, acolyths and thurifer come *per planum* to the middle. Deacon having kissed the hand of the celebrant, rises, comes down, holding the book not on his breast as the subdeacon did, but before it,

turns towards the altar, the subdeacon on his left, the thurifer and acolyths with candles behind him. All genuflect, and walk off: 1st, thurifer; 2d, acolyths; 3d, deacon with subdeacon on his left, or before, if there be no room. Being come to the proper place, subdeacon turns his back to the part which represents the north, and there, as well as the acolyths, always stands immoveable. The acolyths stand on each side of the subdeacon, with their back to the north and face to the deacon. Thurifer stands at the right of the deacon, rather behind. Celebrant and others sign themselves with the deacon, except the subdeacon, acolyths, and thurifer. If they have to kneel, celebrant and thurifer do it towards the altar, deacon towards the book. Deacon incenses the book thus 2. 1. 3. The gospel finished, the deacon shows the beginning of it to the sub-deacon, and retires a little, rather turning towards the altar. Subdeacon, without any genuflection, goes by the front steps to the celebrant, and shows (if convenient) the beginning of the gospel. Celebrant raises with both hands the book, the subdeacon still holding it, and inclining a little, kisses it, saying, *Per, &c.* Subdeacon closes the book, retires a little, bows to celebrant, genuflects there, comes down by the epistle side, gives the book to an acolyth, who puts it on the credence. While the subdeacon goes up, the thu-

rifer, with acolyths and deacon, come as before the gospel: all genuflect. Acolyths immediately go to the credence, put back their candles, and go to their place. Thurifer remains in the middle, and gives censer to the deacon. No fresh incense to be put in. After incensing, deacon goes up, without a genuflection. Subdeacon returns to the middle, and genuflects. If a bishop be present, the celebrant, not he, is incensed. If there be not a deacon and subdeacon, a lector with a surplice should sing the epistle, and the celebrant himself the gospel. (*Rubric.*)

The blessing to the preacher is to be given only by Cardinals, Legates, Patriarchs, Archbishops, and Bishops, in places within their jurisdiction.

Concio alterius argumenti quam supra Evangelium infra Missam fieri non debet. (Nicol. de Bral.)

The preacher does not give the blessing after the sermon, if the bishop be present. If there be a bishop of another jurisdiction, the preacher bows to him first, and gives the blessing in another direction. Such prelates, and even "*magni Principes*," &c., should be bowed to before the sermon.

Giving out the *Credo*, celebrant, in saying *credo*, extends and raises his hands, saying *in unum*, joins them before his breast. At the word *Deum* all

make an inclination; after which the ministers genuflect and go up to the celebrant. If they be coming down at *Incarnatus est*, they must kneel, and remain so, bowing the head, till *crucifixus*. On the Nativity and Annunciation they all kneel, though they be seated previously. If a cardinal, or the bishop, come in at any time when the celebrant is sitting, he with his ministers rises, and remains standing, till the prelate sits.

After *Homo factus est*, deacon and subdeacon rise, deacon bows to the celebrant, and slightly to the sub-deacon (who both return it), goes to the credence, takes the burse, carries it with both hands, open, the opening turned towards himself, raised as high as his eyes, horizontally, the thumbs and first fingers above, or at the sides, the others under. He walks *per planum*, bows to the celebrant and subdeacon as he passes them (they return it), genuflects in the middle of the altar, goes up, takes out the corporal with his right hand, puts with his left the burse towards the gospel side (the opening turned towards the tabernacle), unfolds the corporal, so that the cross be turned towards the front of the altar, that the celebrant may kiss it when he kisses the altar, genuflects, returns *per breviorē viam*, bows as before, and sits. If there be no *Credo*, the subdeacon brings the burse and corporal with the chalice.

At the end of the creed all as at the end of the *Gloria*.

N.B. Cruets and *lavabo* not to be put on the altar. At low mass the cruets to be taken *de manú ministri*. The hand is not to be turned in making the sign of the cross on the chalice or host. No inclination at the word *Deus* in the *Veni Sanctificator*, but only on leaving the middle. The bell at the *Sanctus* to be rung three times, but *duobus ictibus pro singulis vicibus*; the ringing to continue till *Benedictus*.

The subdeacon at the credence puts on the long veil (the acolyths assisting him), so that the right side hang the longest. Takes off the chalice veil, which an acolyth folds. Takes the chalice with his left hand *nudá*, puts the extremity of the veil over the pall, and his right over the veil. Puts it on the altar, the deacon uncovers it. Subdeacon wipes the chalice, and gives it to the deacon. Holds the *water-cruet* to the celebrant, who blesses the water, putting his left hand to his breast, and saying the rest of the prayer with his hands joined. Deacon puts the paten in the hand of the subdeacon, covers it for him with the right end of the long veil: subdeacon without a genuflection goes behind the celebrant *in planum*, genuflects, and not again but at the elevation. Holds the paten *ob oculos*, supporting his right arm with his left hand.

During the incensing of the *oblata*, the deacon puts his right on the foot of the chalice, and during the whole time supports with his left the celebrant's chasuble. Deacon removes the chalice before the incensing of the cross (prior to the genuflection), and replaces it after (subsequent to the genuflection). Thurifer removes the missal, puts it back, when the gospel side is incensed, genuflects, comes down straight behind the subdeacon, genuflects, goes to the epistle corner, standing a little behind the deacon while he incenses the celebrant. Celebrant is always incensed first; but in presence of the bishop, legate, and cardinals, only twice; in presence of other prelates, three times. Afterwards the subdeacon is incensed twice, lowering the paten a little during the time; the thurifer on the right of the deacon. Thurifer incenses the deacon twice, the acolyths (who stand near the credence) together, and lastly, standing *aliquantulum à latere evangelii*, the people three times: 1st, towards the middle; 2d, towards the pulpit; 3d, &c. with three bows before and after in the same order. The celebrant, after returning the censer to the deacon, washes his hands; one acolyth holding the dish and cruet, standing nearest the altar, the other the *lavabo*, which he spreads over the fingers of the celebrant. Subdeacon, or deacon if he be not engaged, answers *Suscipiat*.

The celebrant does not begin the *Sanctus* till the deacon and subdeacon have come up; they leave their places at the last words of the preface.

The choir does not begin the *Benedictus* till after the chalice (at the elevation) is put back on the altar, even in masses for the dead.

At the beginning of the Canon, deacon and subdeacon genuflect; the subdeacon returns to his place; deacon goes to the celebrant's left, genuflects again, (and not in the middle, which is a general rule). The Canon is not to be begun till the hands are placed on the altar (*Merati* 534) At the *Memento* light the elevation candles. When the *Communicantes* is proper, it is always said: even if the corresponding preface be not said. During the words *rationabilem*, &c. the celebrant joins his hands. (*Merati* 549.) During the consecration the host is held *erectam*, not *quasi-jacentem*. The minister to hold the chasuble, but more probably not to kiss it before or after the elevation. More proper to ring the bell three times at each elevation: 1st, When the priest genuflects; 2d, when he raises the host or chalice; 3d, when he replaces it on the altar, and not to wait for his genuflection.

Towards the end of the preface, the thurifer to come in * with the acolyths holding their torches,

* Whenever the acolyths come in by themselves, they are to form, as they arrive, in a line, between the altar-steps and

which are to be carried back directly after the elevation. At *quam oblationem* deacon genuflects, and, without a genuflection in the middle, kneels near the celebrant on the top step. After the elevation of the host, he rises and genuflects again with the celebrant; after which he uncovers the chalice, and kneels again till the celebrant replaces the chalice on the altar. At *quam oblationem* the subdeacon kneels in the middle. The incensing to be done by the thurifer in the same way as the ringing of the bell. (*Merati* 563). When the chalice is replaced on the altar, the deacon rises, covers it, genuflects, goes to the other side, genuflects again; blesses himself, and strikes his breast with the celebrant. After the elevation, the subdeacon and others rise.

At the *memento*, the celebrant does not raise his voice. At *per quem hæc omnia*, the deacon genuflects, comes to the right in time to genuflect again with the celebrant, uncovers the chalice, holds (with the second and third finger of his right hand) the foot of the chalice while the celebrant makes the crosses,* covers it, genuflects again. At *Pater noster* he comes behind the celebrant.

and the communion-rails; there to genuflect together, and go to their respective places. The same genuflections to be observed when they leave the sanctuary.

* *Hostiam accipere debet (celebrans) aliquantulum infra*

At low mass, at the end of the *Pater*, when the priest takes the paten, he wipes it with the mundatory (holding it between the middle finger and the index joined with the thumb). Then puts the mundatory at such a distance from the corporal as to be able to put the chalice between, after the ablution. Previous to blessing himself with the paten, he does not hold it on the corporal, but on the altar-cloth, or mundatory.

At the *pax Domini*, the crosses are to be formed, not merely by the motion of the fingers but by that of the hand. At the *Agnus Dei*, join the hands till the first *miserere nobis*; after which they are not joined again. Take care the joined fingers do not touch the chasuble. Same for the *Domine non sum dignus*. Taking up the host before the *Domine non sum dignus*, the left hand is not to touch the corporal, but to be about four fingers' breadth above it. Elbow or arm not to rest on the altar. At the communion they do. If he wants to move the chalice to take up the fragments, let it be done as soon as he uncovers it. If any adhere to his fingers, let him remove them by rubbing, even by

medium oræ ipsius, non omninò a parte inferiori; ita ut per rectam lineam absque ullâ prorsus ejusdem hostiæ inclinatione signa crucis a Rubricâ præscripta efformari possint. (Mer. 571.)

using the other hand, but *nunquam eos purget ad calicis labia*. When there are consecrated particles *on the corporal*, they must be removed immediately after receiving the host, before taking up the fragments with the paten. The words *calicem salutaris accipiam*, &c., are not said collecting the fragments, or putting them into the chalice, but on taking the chalice to receive. In pronouncing the holy name during all this time (from the *Agnus Dei*) no inclination of the head is made. Receive the contents of the chalice, *duplici haustú*. The wine for the purification should be about as much as was put in at the offertory: *neque extra altare demittat calicem, neque digitis labia calicis, seu oris sui detergat, neque digitos lambat*, p. 591. *Absque eo ut os suum, vel labium . . . calicis ex illâ parte ex quâ bibit digitis abstergat, aut digitos lambat*, p. 594. If the small part of the host remain in the chalice, better receive it with the purification. For the ablution, celebrant, after bowing to the cross, goes to the epistle corner, holding the chalice raised *intra altare*: is to say *Corpus tuum Domine*, &c. while he wipes his fingers: wipes them before he returns to the middle, leaves the mundatory near the chalice, comes to the middle—his hands joined—bows to the cross, receives the ablution *unico haustú*. When the ciborium is to be purified, it must be done before the purification of the chalice, collecting

the particles with the index of the right hand, and receiving them *eodem admoto linguæ*; then pouring in a little wine, and finally wiping it with the mundatory. The silk veil not to be replaced on it.* If some consecrated particles are to be put with the others into the ciborium, after receiving the chalice, cover it, put it a little towards the gospel corner, still on the corporal, open the tabernacle, genuflect, take out ciborium, open it, put back into tabernacle, genuflect, shut the tabernacle.

When the celebrant sings *Et dimitte nobis*, deacon and subdeacon genuflect, come to the altar; subdeacon holds out paten covered to the deacon, who removes the part of the veil which covers it, and takes it: he gives it to the celebrant after the celebrant has said *Amen*. Deacon does not hold the foot of the chalice when the celebrant breaks the host. Subdeacon having given the paten, puts off the long veil, which the first acolyth takes and carries with both hands to the credence, on which, after folding, he puts it—making a genuflection on coming to and on leaving the altar. Subdeacon genuflects, and returns to his place by the front steps†:

* Because it indicates the presence of the B. Sacrament in the ciborium; as the tabernacle veil shews its presence in the tabernacle.

† This supposes there is a master of the ceremonies, to be at the celebrant's left and turn the leaves of the missal.

at the *pax Domini* he genuflects, goes to the celebrant's left, genuflects (at the same time with the celebrant and deacon) immediately. After *Agnus Dei* he genuflects, and goes to the deacon's usual place behind the celebrant to wait for the pax. He who gives the pax puts his hands *quasi super humeros* of him who receives it (unless the receiver be superior to the giver, for then it is the reverse), and bows only after giving it, whoever he may have to give it to. He who receives bows before and after, and puts his arms under those of the other. Deacon genuflects, goes to the subdeacon, gives the pax, and (without a genuflection) goes to the left of the celebrant, genuflects, and stands *versus altare* inclined during the communions, erect at the other times. If a bishop were present, and there be no assistant priest, the deacon should give him the pax before he gives it to the subdeacon. If the pax is given to the laity, it must be with an instrument; not by embrace, nor with the paten which St. Pius V. forbids them to kiss. Subdeacon goes to the celebrant's right, genuflects, &c. as the deacon: for the ablution he pours wine on the celebrant's fingers, and with the same (right hand) water.

At low mass the priest shuts the missal, so that the opening is turned towards the tabernacle: not till the end of the conclusion of the (last) post-communion, nor till the acolyth has answered *Amen*.

The missal not to be straight, as at the beginning, but *transverso modo*.

While the celebrant takes the ablution, the deacon shuts the missal, walking along the second step, and making a genuflection in the middle. Deacon should shut the missal after the post-communion, if there is not a proper gospel. Subdeacon having returned the cruets, goes along the lowest step, genuflecting with the deacon, behind him, to the gospel corner, wipes the chalice, &c. and puts the burse (with the corporal inside) over, turning the front of the veil over the burse, having to carry it away directly. At the ablution, an acolyth must carry the chalice veil (folded) to the subdeacon, going *per planum*, and up the side steps at the gospel corner. Here also the large candles must be put out. Subdeacon comes down the front steps: having placed the chalice on the credence he lets down the front of the veil, and goes behind the deacon who stands behind the celebrant *in directum*. After the *Dominus vobiscum*, deacon genuflects, turns towards the people, his back to the celebrant, without drawing towards the gospel corner, and sings *Ite missa est*, which the celebrant is not to say (he does say *Benedicamus Domino*, and *Requiescant in pace*), but is to remain behind towards the people while the deacon sings it.

Signing himself at the gospel, the priest makes the third cross on his breast, and not *ex parte cordis*.

If he has used the missal, he closes it at the end with his right hand, so that the opening be turned towards the gospel corner. In presence of a cardinal legate, or bishop in his diocese, before giving the blessing, the priest bows towards him, and makes the sign of the cross, turning in another direction. The candles to be put out after mass with a proper extinguisher, if possible.

At the benediction, deacon and subdeacon kneel on the top step. Towards the end of the last gospel, acolyths get their candles.

[A mass with deacon only not being generally in use, except among the Carthusians, Merati does not describe it.]

CHAPTER IV.

MASS BEFORE THE BLESSED SACRAMENT.

Going up, genuflect before kissing the altar: to put in the incense, celebrant retires (without genuflection) rather towards the gospel corner, his face turned towards the epistle corner. (Incense is blessed whenever it is not for the Blessed Sacrament only.) Thurifer having given censer to deacon, genuflects and goes away: the celebrant, without a genuflection, goes (taking care not to turn his back to the B. Sacrament) with the ministers to the top step, on which they kneel. Celebrant receives the censer from the deacon. He incenses the B. Sacrament; all about kneeling. After incensing the B. Sacrament, bow, go up to the altar, genuflect, incense as usual. Whenever the celebrant or ministers come to the middle, or leave it, or pass it, they kneel on one knee. To be incensed, the celebrant goes down *in planum*, and turns (by his left) towards the people; deacon and subdeacon turn their back to the people. The same at the offertory and *lavabo*. At the offertory, before withdrawing a little towards the gospel corner, the

celebrant genuflects, and again when he returns, before incensing the *oblata*. After incensing them, he goes down with the deacon, without another genuflection, and kneels on the top step, &c., as before. Subdeacon, to be incensed, retires a little towards the gospel side, genuflecting before and after. Deacon, after incensing the subdeacon, genuflects, goes to the epistle corner *in plano*, is there incensed, genuflects, and comes to his place.

After taking the purification, the celebrant puts the chalice towards the epistle corner, outside the corporal, genuflects, goes to the epistle corner, takes the chalice, washes his fingers, wipes them after putting the chalice near the corporal, returns to the middle, genuflects, takes the chalice, receives the ablution.

At *Ite missa est*, the deacon stands *renes semi-vertendo versus cornú evangelii*.

At the blessing, the celebrant, after saying *Placeat*, &c., kisses the altar, says *Benedicat vos omnipotens Deus*, genuflects, turns with his back on the gospel side, finishes the blessing (deacon and subdeacon kneeling on the top step), and without returning to the middle or finishing the circle, turns back the same way to read the gospel; he does not make the sign of the cross on the altar, and at *Verbum caro factum est* turns towards the B. Sacrament.

General rule. When the priest comes to the middle, he kneels first, and then kisses the altar: when he is in the middle and has to turn round, he kisses the altar first, then genuflects, and again on returning.

CHAPTER V.

OF EXPOSITION AND BENEDICTION.

The veil is always to be white. The celebrant and ministers kneel on the lowest step, the others *in plano*. Celebrant puts incense standing *sine benedictione et nihil dicens*; kneels, incenses the B. Sacrament, puts on the veil (brought by an acolyth). They all go up: all three kneel: the deacon and subdeacon remain kneeling on the top step; the celebrant goes on to the altar, genuflects, takes the remonstrance, with both hands (having the back of it turned towards him), and holding with his right the stem, and with his left the foot of the remonstrance (not immediately, but with the veil), and blesses once the people, thus: holding the remonstrance before his breast, he raises it slowly as high as his eyes, then lowers it below his breast, brings it back in a straight line to his

breast, turns it to his left shoulder (not turning his body), then to his right, brings it back to the middle, stops a little, turns to the altar finishing the circle, places the B. Sacrament on the altar, genuflects, comes down immediately with subdeacon to the lowest step, where he kneels; the subdeacon, or another, removes the veil. During the benediction, the celebrant does not say any thing; nor does the choir sing: the organ may play softly. Deacon, having remained on the top step, replaces the B. Sacrament in the tabernacle, with a genuflection before and after.

At vespers, if there is an assistant priest, he should wear a stole only at the times he touches the B. Sacrament.

Alleluia is not to be added to the *Panem de cælo*, &c., except in paschal time, and during the octave of Corpus Christi. (*Decr.* 523.)

Dominus vobiscum is not said by the celebrant before the prayer *Deus qui nobis*. (*Decr.* 399.)

CHAPTER VI.

OF COMMUNION.

1. *At low Mass.* The minister does not say the *Confiteor* till the priest has received the chalice. To say the *Misereatur* the priest turns partly towards the people, and partly towards the epistle corner, so as not to turn his back to the B. Sacrament; but at the *Ecce Agnus, &c.*, he stands in the middle, with his back to the altar, even if the B. Sacrament be exposed.

2. *Before and after Mass.* When the communion is given before or after mass (*quod tunc non decet fieri nisi aliquâ justâ causâ urgente*), the priest, after replacing the ciborium on the altar and genuflecting, says, (*non de præcepto*) *O Sacrum convivium, &c.*, with *Panem de cælo, &c.*, and *Deus qui nobis, &c.*, without *Dominus vobiscum*, covers the ciborium, washes and wipes his fingers, opens the tabernacle, genuflects, puts in the ciborium, genuflects, shuts the tabernacle, and locks it. (The water in the glass, which is to be covered with a mundatory, to be changed occasionally, and put in the sacrarium.) The blessing at the end is

never to be given with the ciborium, even if it remain on the corporal, having to be carried away immediately, that being done only to the sick who receive the viaticum.

3. *Out of Mass.* Priest, with a surplice and stole, white or of the colour of the day, genuflects, goes up to the top step, where he prays a little while; the rest as in 2.

4. *At High Mass.* Deacon must be on the celebrant's right, subdeacon on the left. Celebrant having received, and covered the chalice, puts it a little towards the gospel side, and retires with the subdeacon (who stands behind him) on that side, so as to leave the middle free for the deacon; then they both kneel on the top step; acolyths also kneel. Deacon having opened the ciborium, retires; celebrant and subdeacon rise, celebrant returns to the middle; deacon goes down *in planum* towards the epistle corner, and there standing, inclined towards the celebrant, says or sings the *Confiteor*, and when the celebrant has said *Misereatur*, &c. he says (still bowed down) *Amen*; after which, if he is to receive, he genuflects, and goes up to kneel on the second step on the epistle side; if the subdeacon is to receive, he kneels there before the *Confiteor*: two acolyths come, with due reverences, and, kneeling, hold the communion-cloth by the four corners horizontally before the communicants. Each who

is to receive should approach with the due reverences, and having communicated, retire *per sinistrum latus celebrantis*; and, coming down, genuflect, and go to the credence on the epistle side to take the purification (wine in a chalice or other vessel) from the hand of the sacristan or an acolyth, who also ministers a napkin to wipe the mouth. The deacon is first communicated, then the subdeacon, then the priests (with stoles) and others according to their dignity, and even magistrates and nobles, at the altar, if it be the custom. Then the others of the laity of both sexes. The deacon and subdeacon having received, come down, genuflect, go to receive the ablution if they please, come to the altar *per planum*, genuflect, and immediately go to their places on each side of the celebrant. Another minister gives the ablution with the napkin to the laity at the rails. If the deacon and subdeacon do not receive, they stand by him as he says *Domine non sum dignus*, profoundly inclined towards the B. Sacrament.

If the communion is to be given at the rails, the celebrant and his ministers go down to them. In returning, the deacon and subdeacon raise the front of the alb. When come back to the altar, they all genuflect. The deacon covers the ciborium; the celebrant kneels, having retired a little, as before; the subdeacon also kneels, behind the

celebrant; the acolyths kneel too. The deacon puts the ciborium in the tabernacle, genuflects, shuts the tabernacle, replaces the altar-card, &c.

N.B. The lavabo, mundatory, and chalice-veil, are never to be used as a substitute for a communion-cloth.

5. *In black.* Communion at masses for the dead may be given with particles consecrated at that mass, and also with others consecrated before by another priest, and kept in the tabernacle. Not to be given in black before nor after mass. (*Goritia, Epitome Theol. Moral. Tab. 137, edit. 1825.*)

CHAP. VII.

MASSES FOR THE DEAD.

Let the altar have a black antependium, *sine ullis figuris mortis, ac imaginibus*, but only the cross and candlesticks (*materiæ obscuræ*) with candles of unbleached wax. The steps of the altar should be uncovered, except the top one, which ought to have a black carpet. For the tabernacle a violet veil. On the credence (for high mass) a cloth not coming to the floor, but hanging a little about the top; the subdeacon's long veil not used. If the absolution is to be made after mass, put the holy water vessel and sprinkler with ritual and black cope.

The prayer, *In die tertio, vel septimo, &c. dicenda*, ought not to be said on the days which occur between the third and seventh, nor between the seventh and thirteenth, but on those days is said the *Missa quotidiana*, with the proper collect. The days are reckoned from the day of death or burial; for St. Ambrose takes the word *depositio* to mean either burial or death, though the church seems to distinguish between *obitus* and *depositio*. For one lately dead, and at a distance from us, the

mass can be said for the first time as *In die obitûs*, or as *In die tertio*, omitting the word *tertiam*.

At the *Introit*, the priest makes the sign of the cross, not on himself, but towards the book ; putting, in the mean while, his left hand on the book or altar. At the *Agnus Dei* he does not strike his breast, but keeps his hands joined before his breast, not on the altar.

High-mass in black, may be sung on Sundays and festivals, before the funeral. (*Decr.* 16.) Not allowed on doubles of the 1st class, even if the body be present : nor on doubles, even transferred, nor within privileged octaves, unless the body is present. Anniversaries occurring *diebus impeditis* may be postponed : they should rather be anticipated. In either case the prayer is not changed. Anniversaries, however, and high masses *de requiem*, left by testators to be yearly performed on the day of their decease, may be celebrated even on doubles major. When the news of a person's death in a distant place is first received, a mass may be sung as *In die obitûs*, on doubles, major, or minor, not of obligation. (*Decr.* 16. 20. 92. 143. 422. 424. 438. 524. 525. 526. 623.)

Low mass in black not to be said even *corpore præse*nte on doubles, nor other days prohibited by the rubric. Anniversaries, and other obligatory masses, occurring on such days, are not to be trans-

ferred, lest the delay be detrimental to the suffering souls, but are to be performed at the regular time, saying the mass of the day, and applying the sacrifice according to the intention required. This decree should be affixed in the sacristies, so as to be known to all: and those whom it concerns should enforce its observance. (*Decr.* 217. 396. 505. 622. 623.)

On the obligation of saying mass in black. Can a priest obliged to say mass for a person deceased say the mass of the day? 1st. Yes: because the essence of the sacrifice is the same. 2d. If however his devotion be not greater for that mass than for the one *De requie*, he should say it in black, when allowed. 3d. If, on receiving the retribution, he has engaged to say it in black, he must keep his promise. When there is no necessity for such engagements, priests should undertake to say mass according to what they think most advantageous to the departed soul; and would do well to let the laity know that such masses are not always said in black. (*Merati*, p. 1349, &c.)

CHAPTER VIII.

HIGH MASS IN BLACK.

The acolyths, after bowing as usual to the altar, put down their candlesticks (which though not brought at the gospel, are to be brought in at the beginning of mass as usual). Candles in them remain alight during the whole time of mass. Having put them on the credence, they proceed to their proper places. They kneel (in their place) during the prayers, except the one who accompanies the subdeacon at the epistle. They go as usual at the gospel, but without candles and without incense; they sign themselves as the deacon. The acolyths with torches remain till after the communion. The altar is not incensed at the Introit.

The ministers do not kiss any thing in this high mass, nor at the absolution at the coffin.

The subdeacon does not carry the book to the celebrant, after the epistle, but genuflects in the middle of the lowest step and gives it to the acolyth; goes to the epistle corner, carries the celebrant's missal to the gospel corner (genuflecting in the middle) and stands by the celebrant while he reads the gospel as usual.

Celebrant does not say *Jube*, &c. nor after the gospel *Per evangelica dicta*, &c., because the book is not kissed. If the celebrant choose to sit after reading the gospel, (which is proper during the singing of the sequence), he and his ministers genuflect and come one after another to the form on which they sit. But if they do not sit, the sub-deacon comes down *in planum* and stands there between the middle of the altar and the gospel corner, until the sequence or tract be finished. In that case also the deacon carries the book as usual to the middle of the altar, and waits for the celebrant a little toward the epistle corner; when the celebrant has finished the gospel, the deacon goes behind him, between the epistle corner and the middle on the second step; and towards the end of the tract, sung by the choir; or if the sequence be said, at the *Oro supplex*, &c. he genuflects before the altar on the top step, inclining, with hands joined. But if they are sitting, he rises at the *Oro supplex* (the other ministers standing) and goes alone to the altar, and kneeling on the lowest step says *Munda*, &c., goes up to the altar and takes the book (not asking the blessing nor kissing the celebrant's hand). Meanwhile the sub-deacon, and acolyths, without candlesticks, go to the altar and genuflect with the deacon before the lowest step: then go to the place of the gospel, the *ceremo-*

niarius preceding, without thurifer (unless the thurifer be acting in his stead), because the gospel-book is not incensed. While they go, the celebrant goes to the altar on the epistle side *per breviorē viam*, and stands with his face to the deacon. If they do not sit, when the ministers go for the gospel he makes a reverence to the cross and goes to the epistle corner and stands turned towards the deacon as usual.

Acolyths stand beside the subdeacon at the gospel, with hands joined, or one over the other *infra pectus*.

The subdeacon does not take the book to the celebrant to kiss; but returning with the deacon to the altar, genuflects in his place at the deacon's left, and gives the book to the *ceremoniarius*, or thurifer. The deacon goes up to the second step behind the celebrant, who comes directly after the gospel to the middle of the altar; subdeacon stands *in plano* behind the deacon while the celebrant says *Dominus vobiscum* and *Oremus* before the offertory: after which the deacon genuflects and goes to the celebrant's right. The subdeacon after genuflection goes to the credence, and with his left hand takes the chalice covered, putting his right hand on the burse, and brings them thus to the altar.

The deacon takes the burse, draws the corporal out of it, puts the burse to the gospel corner, un-

folds the corporal, and does the rest as usual, except that he puts the paten a little under the corporal.

The sub-deacon does not ask the blessing of the water, but having poured it into the chalice, comes down, and goes to his place; genuflects on the lowest steps, goes to the celebrant's left and helps him on his side (like the deacon) at the incensing of the *oblata* and altar, raising the back part of the chasuble, which he can do, as he does not hold the paten in this mass.

After the incensing of the altar only the celebrant is incensed, and the bishop, if he be present: an acolyth, or the *ceremoniarius*, ministers the water and bason for the *lavabo*: deacon and sub-deacon stand on each side of the celebrant with their face towards him or each other, having an acolyth between them, on the highest step but one, and give the towel to the celebrant *sine osculis*. Then they go to their places, like the celebrant, after the psalm *Lavabo*; the deacon, standing behind the celebrant, answers *Suscipiat*, and goes to the book as usual.

When the celebrant says *Hanc igitur*, &c. the subdeacon genuflects with one knee in his place, goes to the side of the epistle corner where he genuflects on the lowest step, receives censer (into which an acolyth has put incense) from thurifer (who

genuflects on his left *in plano*), and with due inclinations before and after each elevation, incenses the B. Sacrament, *quia à digniori ministro non impedito incensari debet.* (*Merati* 670.) After the elevation of the chalice, the subdeacon returns the censer to the thurifer, rises, genuflects with one knee to the B. Sacrament ; goes to his place *in plano* behind the celebrant, where he again genuflects with one knee on the lowest step, and stands there until *Agnus Dei*.

The deacon after the elevation of the chalice returns to the book ; acolyths with lighted torches remain kneeling till after the communion : thurifer with due reverences returns to sacristy ; puts down the censer, prepares coals for the absolution or funeral, returns to the credence, where he genuflects, as do the whole choir.

At *Dimitte nobis*, only the deacon genuflects, with one knee, and comes up to the celebrant's right (subdeacon staying in his place) uncovers the paten, wipes it and gives it to the celebrant *sine osculis*, uncovers the chalice, covers it again when necessary, and adores with the celebrant.

At *Agnus Dei* the subdeacon genuflects with one knee, goes to the celebrant's left (deacon at his right), and both say it with the celebrant, not striking their breast. Then they change their place, genuflecting with one knee, *in recessû* and *accessû*

Deacon sings *Requiescant in pace* turned to the altar, and in the plural number, though the mass be for one person.

The celebrant after *placeat tibi*, &c. kisses the altar, and reads the gospel of St. John as usual.

If candles are to be distributed, it is done by a minister after the epistle, in time for all to be lighted before the gospel be sung. They are also to be lighted a little before the elevation, and kept alight until after the communion. Some minister might be deputed to hold a lighted candle in the choir to light the candles at the gospel, elevation, and absolution, or a lighted candle might be kept in a remote place for that purpose. They should be of yellow wax, unless white be preferred by those *ad quos spectat*.

If there be a sermon, the celebrant, after mass, first takes off the chasuble and maniple, and takes the cope; if there be no cope, he stays with the alb on, and the stole crossed, sitting with his ministers, in their places. Ministers take off only their maniples. The pulpit to be covered with a black cloth. The preacher comes in black, without a cotta; prays before the middle of the altar, without asking the bishop's blessing, if he be there, but making him a profound reverence or genuflection according to his quality; ascends the pulpit, makes a reverence again to the bishop, if there, and sign-

ing himself, immediately begins the sermon, without *Ave Maria*.

For the absolution, the *Libera* is begun after the *Amen* after *Requiescant in pace*. Celebrant after last gospel goes to the epistle corner, goes down by the side steps, takes off chasuble and maniple, (assisted by his ministers or acolyths) puts on black cope. Ministers put off their maniples: to be laid with the celebrant's chasuble on the credence (or if there be none, on the altar) before the cope be brought: an acolyth brings it. Thurifer brings the censer and boat; another acolyth the holy water vessel and sprinkler, with the book; they stand at the epistle corner.

An acolyth brings the processional cross. Subdeacon takes it, holding it with the image towards the people: goes between the acolyths with lighted candles *per planum* to the middle, without a reverence. The thurifer and the other acolyth with the holy water vessel, &c. go to the altar behind the subdeacon, and genuflect with one knee, and proceed to the grave (or bier) as follows:

Acolyth with	}	1st. Thurifer with censer in his right
holy water.		

Acolyth with	}	Subdeacon with cross.	}	Acolyth with
candle.				

Ceremoniarius, if there be one.

The Clergy in their order.

(If the choir be behind the altar, the clergy go out by two and two, the youngest foremost, unless the absolution be performed in the choir, or before it, in which case they remain there.)

Last, celebrant, having made a reverence to the altar, or a genuflection to the B. Sacrament in the tabernacle, with his head uncovered, which he covers again and proceeds ; deacon at his left, genuflecting first, with his head uncovered like the rest. All bow or genuflect before leaving the altar, except the subdeacon and acolyths ; and only the celebrant walks with his head covered. If they pass before the B. Sacrament, they all genuflect.

When arrived at the bier, thurifer and acolyth with holy water place themselves near the bier on the epistle side, and wait for the celebrant. Subdeacon with acolyths proceed *per partem evangelii* to the foot of the bier ; half way between the church-door and the bier, with their faces to the altar, remembering to leave space for the celebrant and deacon to pass. If the corpse be not present, but only a cenotaph, the subdeacon stands always between it and the church-door, the celebrant at the top of the place between the altar and cenotaph, a little to the epistle side, looking towards the subdeacon's cross, having the deacon at his left, and near him, rather behind, the acolyths, with censer and holy water. Then celebrant takes off his cap,

and gives it to the deacon ; the clergy range themselves on either side the bier, so that the elder or *digniores* be nearer the celebrant. Then is sung the *Libera*. The versicles are sung by two cantors [one] on each side. Towards the end, deacon and thurifer genuflect to the altar, and go to the right of the celebrant, who puts in incense, blessing it as usual when the deacon has said *Benedicite, rev. Pater*, then they return to their places with due reverences.

After the *Libera*, a cantor with the first choir says *Kyrie eleison*, and the second answers *Christe eleison*, then altogether say *Kyrie eleison*; after which, the celebrant gives out the *Pater noster*, and says the rest in secret, as do all; receiving meanwhile the sprinkler from the deacon *sine osculis*, and proceeding to sprinkle the bier (deacon at his right raising the fore part of the cope, and holding it by the border with his left). If a *ceremoniarius* be there, he may go before the celebrant during this, genuflecting to the altar and cross when he passes them; as does the deacon; but the thurifer and acolyth minister what is necessary without leaving their places. Thus the celebrant making a reverence to the altar or genuflecting to the B. Sacrament, if there, walks round the bier *per latus suum dexterum*, thrice sprinkling the right of the bier, *i. e.* at the head, the

middle, and the foot ; and then the left in like manner ; passing before subdeacon's cross, he bows profoundly : but the deacon genuflects, and takes care to pass between the bier and the cross. Celebrant gives back the sprinkler to the deacon where he received it from him ; and there receives from him the censer, and incenses the bier, walking round it as for the aspersion, similarly swinging the censer thrice on each side. Then he returns the censer to the deacon, makes the due reverence to the altar (deacon genuflecting), stands in his place as at first, facing the subdeacon's cross (deacon holding the book open before him, a little to his left), and sings with joined hands *Et ne nos inducas*, &c., as in the ritual or missal : then *Oremus*, and either the prayer *Absolve* or that of the mass. If the obsequies be of a priest or prelate, the prayer had better be *Absolve*, with the quality added to the name of the deceased. The short conclusion is used. When the choir has answered *Amen*, the celebrant makes the sign of the cross over the bier (deacon raising the fore hem of the cope on the right), *sinistrâ pectori admotâ*, saying, *Requiem æternam*, &c., and the cantors sing *Requiescant in pace*, in the plural, though the absolution be only for one, and the choir answers *Amen*. Then all depart from the bier in the same order as they came to it, bowing to the processional

cross as it passes before them. Meanwhile, the candles on the altar and at the bier are extinguished, and all go to the sacristy with due reverences or genuflections, except the subdeacon with the cross and the acolyths with their candles.

When there is not deacon and subdeacon, there should be, if possible, four acolyths. If they cannot be procured, two will suffice. The cross may then be fixed, without candles, into a pedestal, or stand. One acolyth will then give the celebrant the sprinkler, and accompany him when he sprinkles the coffin: the other, the censer, and accompany him in like manner. This latter one will give the celebrant the book. They raise the side of his cope, when they walk with him; and genuflect to the altar and cross as they pass by.

When the corpse is present, before the cantors intone *Libera*, the priest recites that prayer in the Ritual, *Non intres in judicium*, &c. Whether the deceased be a woman, or there be more than one deceased, *Cum servo tuo* is always said.

CHAPTER IX.

CANDLEMAS DAY.

Prepare on the credence table some crumb of bread on a plate, water in a small jug on a dish, a napkin, the vessel with holy water, the censer, and boat.

In plano, near the epistle corner, table covered with a clean cloth; on it the candles (white) to be blessed, covered with a handsome (linen) cloth; that of the celebrant the largest; the others in size according to the persons they are for.

No maniples worn.

Going out.—Thurifer without censer; on his left the acolyth, who will give the holy water: two acolyths, with their lighted candles: celebrant.

If on a Sunday, aspersion first. During the prayers, the thurifer stands nearest to the altar; next to him the acolyth who is to give the holy water. The first acolyth, near the epistle corner, raises the cope (if there be no deacon) at the signs of the cross. Towards the end of the prayers, get the censer, boat, holy water, with sprinkler, ready. Thurifer holds the censer in his right hand, boat

in his left. The other acolyth by him holding the holy water vessel with both hands.

Candles to be distributed only to those present ; to be sent only to the sick.

The celebrant, coming to the middle of the altar, the *dignior chori*, without a stole, gives him his candle, not lighted, standing. Both kiss the candle *only*. The *dignior*, deacon, subdeacon, &c. receive theirs kneeling, and kiss both the candles and the hand. Then the celebrant distributes the others, lighted. If there be no cantors to sing *Lumen* and *Nunc dimittis*, the celebrant reads them at the epistle corner, before the distribution. If the candles be given only at the altar, the celebrant washes his hands, as at the *Lavabo*. If any distribution be made at the rails, the celebrant goes, after it, *per planum*, near the credence, to wash his hands.

If the mass be of the purification, the candles are lighted at the gospels and elevation till after the communion.

CHAPTER X.

ASH WEDNESDAY.

Ashes made of the palms blessed the preceding year. To be put in a vessel of silver, or other decent material, covered with a lid of the same, or with a purple veil, till the time of the blessing. To be placed on the altar, on the epistle side, between the missal and the corner.

Purple stole and cope (no maniple) for blessing of ashes.

On the credence table, the holy water vessel with sprinkler, censer with boat.

Six candles lighted on the altar, also the acolyths'.

Going out.—1st. The thurifer with the acolyth for the holy water, not carrying any thing. 2d. Acolyths with candles. 3d. Celebrant. After the genuflection the acolyths go near the credence table. (*Merati*, 875, &c.) After the incense is put into the censer, the thurifer puts the boat back on the credence table. The *dignior*, after genuflecting to the altar and bowing to the celebrant, puts the ashes on the head of the celebrant (who stands, but inclines forward), saying *Memento*, &c.; then the celebrant

gives them to him, to the deacon, and subdeacon, &c., all kneeling. If there is no *dignior* (though the deacon be a priest), the celebrant, kneeling on the top step, puts them on himself, not saying any thing.

For what may be wanted here, see *Candlemas Day*.

N.B. After last mass, clean the communion rails.

CHAPTER XI.

IN LENT.

No flowers nor relics on the altar ; no dalmatic, nor tunic, except on the fourth Sunday.—*Merati*, 894. (*In officio de tempore*, p. 820, 894.)

PASSION SUNDAY.—On the Saturday preceding, cover all the pictures and crosses with purple veils, which must be *plain* (without any figure whatsoever on them), and which are never to be changed for others of another colour. The crosses to be uncovered on Good Friday, after the office : the pictures, not till after the litany on Holy Saturday. (*Merati*, 899, &c.)

CHAPTER XII.

PALM SUNDAY.

The altar to be *sparingly* adorned, not with flowers, but with palm between the candlesticks.

On the credence table, the censer and boat, vessel for holy water, with sprinkler. Another credence table on the epistle side, near the altar, towards the back corner, covered on all sides with a handsome cloth; on it the palm. In which (palms) insert, if possible, crosses of palm. Those of the celebrant, &c. to be more beautiful. The whole to be covered, till the blessing begins, with a clean cloth, or other decent veil.

Purple cope and stole for blessing.

Two book-stands without covers, and books for the passion.

Merati approves the distribution of the passion between the celebrant and ministers, so that the celebrant takes the part of Christ, the deacon that of the historian, and the subdeacon that of the synagogue.—(*Merati*, 1006, &c., p.1024.)

During the passion the celebrant holds his palm in his left hand, but not the cantors (of the passion)

nor acolyths. The celebrant reads it at the epistle corner.

At the pause (*emisit spiritum*) all kneel with both knees ; the celebrant on the top step.

After the whole of the passion is sung, the sub-deacon moves the book to the gospel side, where the celebrant reads the last part, which is, as it were, the gospel, while the stands are removed, and the deacon prepares to sing the same last part. Incense, but no lights. Let him use for this part the usual *gospel book*. Even at high mass, the gospel *Cùm appropinquasset* is read at the end, when the psalms are not blessed at the beginning.

CHAPTER XIII.

MAUNDY THURSDAY.

Prepare a place, which must be distinct from the altar at which the mass is said (*Merati*, 1042), to keep the B. Sacrament; ornamented with veils, or drapery, and lights. That place must be within the church. It may be adorned with flowers, and other things conducive to splendour, and many lights of wax or oil. The B. Sacrament not to be exposed, but put in a tabernacle (with a corporal), locked and situate in an eminent place, with step ascending to it. The tabernacle to be beautiful, worked inside and out. A canopy (*baldachinum*) over it, unless the place be so adorned that that seem useless. On the altar six candlesticks, with as many candles. No relics nor images; though there may be about (*circum*) figures of angels holding candles. A corporal on the altar. No stone wanted, nor three cloths.—(*Merati*, p. 1218.)

Prepare the altar with the better ornaments: the cloths to be so fastened as to be easily moveable. White tabernacle cover. There ought to be a second thurible and boat for the procession.—(*Rubric.*)

On the credence, besides the chalice for the mass, the best chalice, with its white veil. A white ribbon, on it, to tie the veil. Best benediction veil for the celebrant during the procession. Near it the cross for the procession, covered with a purple veil.

A handsome white cope *in plano epistolæ*.

In the sacristy. A second host must be cut to fit the best chalice, and be put on the paten with the other for the mass. Celebrant's and deacon's purple stoles. A surplice. The torches.

Missa cantanda à superiore loci, quantum fieri potest. (Merati, 1036.)

After the word *Deo*, acolyth rings the bell till the end of the *Gloria*. Bell no more to be rung till Holy Saturday.

After the *Sanctus*, acolyths come with their torches, and remain till the end for the procession.

Immediately after *Agnus Dei*, deacon and subdeacon change places. When the celebrant has received the chalice, the subdeacon covers it with the pall, and puts it aside, but still on the corporal, and goes (there being no one else to do it) to bring the second chalice from the credence. The deacon comes to the celebrant's right. The deacon receives, and uncovers it; takes off the pall and paten, and all three genuflect. Celebrant puts the second host in the chalice, the deacon holding it before him, and placing it afterwards in the middle of the

corporal. All again genuflect. Deacon comes to the middle, and covers the chalice with the pall, and paten (inverted), and veil (concealing the chalice on every side), but does not tie it yet. Places the chalice so that the *ciborium*, if communion is to be given, can be put in front of it.

For the ceremonies of the communion, see p. 31.

After the first ablution the celebrant puts the chalice outside the corporal towards the epistle side, genuflects, goes to the epistle corner, takes the chalice, washes and wipes his fingers (not going down the steps), puts the chalice back near the corporal, goes back to the middle, genuflects (without an inclination of the head), receives the second ablution, and leaves the chalice to the subdeacon as usual.

The rest as when the B. Sacrament is exposed.

Hodie præter missam solemnem, concessam in iis Ecclesiis tantùm ubi asservatur S. Sacramentum, omnes missæ privatæ prohibentur in quocumque loco. (Merati, 1041.)

After mass, the celebrant and ministers come to the middle of the altar, genuflect, and go down, by the epistle side, *in plano*, the subdeacon preceding.

Celebrant takes off his chasuble, and maniple. Deacon and subdeacon take off their maniples; help the celebrant with the cope.

Meanwhile the candles to be lighted in the *sepulchre*.

Celebrant walks between the deacon and subdeacon, who hold his cope, and comes (*per planum*) to the middle of the altar, where they all kneel with both knees, on the floor, and bow : then kneel on the lower step, and pray for awhile.

Thurifers come with their censers and boats. Celebrant rises with his ministers, and standing puts in incense without blessing it, into the first and (the deacon keeping the boat) into the second. Second thurifer kneels *in plano ad cornu epistolæ*. The first takes back the boat, and gives the censer to the deacon. Having put the incense in, the celebrant (with his ministers) kneels, and receives the censer from the deacon, incenses the B. Sacrament, returns the censer to the deacon, who gives it to the first thurifer, who goes *ad cornu evangelii* to correspond with the second. They are not to incense till the procession begins. Subdeacon takes the cross, and stands *in plano* near the rails, between the acolyths. Celebrant receives the best benediction veil, and goes up to kneel on the second step. Deacon goes to the top, genuflects (without any inclination), ties the chalice veil with the ribbon : genuflects, takes the chalice (the stem in his right, the foot in his left) turning (to the left), gives it to the celebrant (who with his left takes hold of the

stem, and puts his right on the chalice), brings over it both ends of the veil, and (as the celebrant rises) genuflects. Celebrant rises to the top, and turns his back to the altar: deacon at his right, holding the cope. Then begins *Pange lingua*.

After the two first verses (not strophes) all rise, and the procession begins. 1st. Subdeacon, between the acolyths with candles, who never kneel. 2nd. Thurifers, who genuflect first, holding the boat in one hand, and censer in the other (outside hand), and incensing all the while (with the whole chain). 3rd. The celebrant (with the deacon on his right,) holding the chalice *ferè ob oculos*, and saying with the deacon, rather low, the hymn. To arrive at the altar in the *sepulchre*, by the *Tantum ergo*. When arrived at that little chapel, the subdeacon and his acolyths stand outside, so as to leave room for the celebrant to pass. As soon as the celebrant comes in, the thurifers cease incensing, and go aside to let him pass.

If the *Tantum ergo* be finished; sing the *O Salutaris*.

The celebrant goes up to the second step, deacon goes at once to the top, and kneels, his back toward the epistle corner. Deacon removes the extremities of the veil, and receives the chalice from the celebrant (who stands), and, rising, holds it awhile till the celebrant kneels; then puts it on the corporal

on the altar, and comes down, and kneels (with the celebrant) on the lowest step. Celebrant puts off the veil, and rising (with the deacon), stands back a little, puts in incense in one of the censers, kneels as before, and incenses. Deacon takes back the censer, goes to the top, genuflects, takes the chalice with the B. Sacrament, puts it into the tabernacle, genuflects, shuts, and locks the tabernacle, and returns to the right of the celebrant.

After a short prayer, all rise, genuflect again (except the subdeacon and his acolyths), and return to the sacristy. 1st. Thurifers; 2d. Subdeacon between his acolyths; 3d. Celebrant with the deacon on his right holding the cope.

Two candles to be on the high altar during the vespers.

In the sacristy, take off the white vestments; celebrant and deacon put on purple stoles. During the vespers a priest, with surplice and white stole, accompanied by two acolyths with torches, removes the relics, and carries the *ciborium* from the high altar to some other place (not the *sepulchre*), the lamps and candles are put out (except the two as above during the vespers).

After the vespers, all go to the altar, without incense or candles.

Before the altar all kneel with one knee, except the celebrant, who only inclines (the same to be

observed these three days). All ascend. Celebrant says *Diviserunt* and the psalm with his ministers: the choir says them also, without singing. During the psalm the celebrant proceeds, with his ministers, to the denudation; acolyths carry things off the altar into the sacristy, after which, the psalm and anthem being finished, all kneel a little, and then return to the sacristy as they came. N.B. Credence cloths and carpet to be removed, purple tabernacle veil put on, and door left open.

To the cross on the altar, genuflect one knee, to the B. Sacrament in the *sepulchre*, both knees.

CHAPTER XIV.

THE SAME IN SMALLER CHURCHES.

During the prayers before communion, one of the acolyths brings the second chalice,* &c., from the credence. The celebrant, having received both the sacred species and covered the chalice, puts the second chalice in the middle of the corporal, uncovers it, genuflects, puts the other consecrated host in it, covers it with the pall, paten (inverted), and veil : then gives communion, if required. The mass being finished, he descends (after a genuflection) from the altar by the epistle side, puts away the maniple and chasuble, and takes the cope. Whether in case there be no cope, he should keep the chasuble, Rubricists do not agree. He then comes in front of the altar, and kneels on the lowest step : puts incense in the thurible, incenses the B. Sacrament, receives the benediction veil from an acolyth, goes up to the altar, genuflects, rises again, ties the chalice veil with the ribbon, takes hold of the chalice with his left hand under the veil, puts his right hand on the chalice over which an acolyth

* Which he may do without *immediately* touching it.

arranges both ends of the benediction veil. If there be no cantors, the celebrant himself being turned towards the congregation begins the *Pange lingua*, and walks on in procession. If there be any persons to carry torches, or candles, they go first:* then an acolyth with the processional cross, and immediately before the celebrant the thurifer incensing the B. Sacrament. Another acolyth should accompany him, raising the alb if necessary, and reciting with him the *Pange lingua*. The cross-bearer does not enter the *sepulchre*. The others, if there be any, form in two lines, so as to leave room for the celebrant and thurifer to pass between them. Celebrant goes up to the altar, puts the chalice on the corporal, genuflects, kneels on the top step, puts away his veil, rises, puts incense in the censer, kneels, incenses the B. Sacrament, bowing profoundly before and after; the acolyths, and others, meanwhile saying the *Tantum ergo*. He then rises, genuflects, puts the chalice in the tabernacle, shuts it; comes down to the second, or the lowest, step; prays awhile, rises, genuflects with both knees *in plano*; returns to the high altar, genuflects, goes up to the tabernacle, takes out the *ciborium*, carries it (preceded by lights) to the *sepulchre*, or to some other place prepared for it. He then goes to the sacristy,

* Lay persons may do it both these days, provided they do not enter the sanctuary.

where he takes off his vestments, all but the alb; returns, and says the vespers: after which he takes a purple stole, and proceeds to the *denudation* of the altar, saying the anthem *Diviserunt*, and the psalm *Deus, Deus, meus, &c.* This being finished, he returns to the sacristy. Care should be taken to have a decent number of lights at the sepulchre, and some one always watching.

CHAPTER XV.

GOOD FRIDAY.

The altar, tabernacle (open) and steps, to be quite uncovered. Take care that the veil of the cross (purple) can be easily taken off. On the altar six candlesticks (*obscuri coloris*) with yellow candles, not lighted. Near the tabernacle, the glass and mundatory, as usual. Nothing else on the altar. On the lower step of the altar three purple cushions for the prostration ; small, for the head and arms only.

Credence table uncovered ; a little before the office, cover it with a plain cloth, not hanging over. On it in front, the black burse ; a clean corporal in it ; a mundatory on it. Between the burse and the altar a black missal for the celebrant. On the other side, another missal for the ministers, covered with black, if possible. Behind the burse, dish with cruets and *lavabo*. Before the burse, a short altar-cloth, not to hang at the sides, folded. On the credence also, a black chalice veil to cover the chalice at the end.

In the *sepulchre*, a white benediction veil.

On the floor near the sacristy door, a purple

carpet or cloth. A large purple silk cushion to lay the cross on. A white veil (*serico violaceo contextum*) to put on it.

At a distance, towards the gospel side, book-stands for the passion; uncovered, with books on them.

A long form, quite uncovered, for the celebrant and ministers to sit on.

In the sacristy, two, or at least one censer for the procession. Acolyths' candlesticks, yellow wax, not lighted. Processional cross uncovered. Torches, yellow wax, if there be two additional acolyths for the procession.

On the floor, towards the epistle corner, some stand to put the chasuble, &c., on.

Going in.—Thurifer and acolyths not carrying any thing. Before the altar, genuflect. Again all kneel, both knees on the floor, and prostrate, so that the knees be on the floor, but the arms and head on the cushions. Remain about the time of a *Miserere*.

Acolyths, after a short prayer, rise, genuflect, go for the altar-cloth, bring it from the credence table, genuflect, spread it on the altar, put on the missal at the epistle side. As soon as the celebrant and ministers have risen, carry the cushions to the sacristy.

The celebrant and ministers go up; he kisses the altar, ministers genuflect, and go as at the

Introit. Subdeacon, taking the missal from the credence, goes to chant the lesson, with the same ceremonies as the epistle, except the blessing at the end, taking care not to begin before the celebrant. At the end put the missal back.

All may sit if the tract be sung ; in which case they return towards the end the shortest way.

After *Oremus* the deacon sings *Flectamus genua*, and kneels first ; subdeacon sings *Levate*, and rises first. All kneel except the celebrant. Ministers as at the collect.

Towards the end of the prayer, the subdeacon goes to the credence table, takes the missal. All as usual, except blessing at the end. Gives the missal to the acolyth (who puts it back) and returns to his place. The deacon does not answer *Deo gratias* to the celebrant. At the end all may again sit.

Acolyths bring the two book-stands for the passion.

For the *gospel part*, the deacon receives the missal, puts it on the altar, &c. as usual ; no benediction, no incense, no lights. Genuflect, go as at the collect.

Towards the end of the prayers, acolyths spread the carpet, from the middle step of the altar downwards. On the lowest step put the cushion, on the cushion the veil.

After the prayers, the celebrant goes down, takes off his chasuble. Maniples are not to be taken off.

* 1st. The celebrant (with ministers) goes up to the epistle corner, on the second step, in a line with the candlesticks, turned towards the people. Deacon leaves him there: goes *per planum* to the middle of the altar, genuflects on the lowest step, brings the cross to the celebrant. The celebrant holds it in his left hand, and (the ministers helping) uncovers first the top of the cross, to the arms, so that the head of the crucifix do not appear. An acolyth brings the missal, and holds it before the celebrant. Celebrant holds the cross with both his hands *ad altitudinem oculorum*. At *Venite adoremus*, all, except celebrant, kneel on both knees, and incline the head.

2d. The celebrant goes where the Introit is said; deacon also on the top, subdeacon on the second step. Celebrant uncovers the right arm of the cross, and head of the crucifix, and holds it rather higher than the first time.

3d. They go to the middle of the altar; celebrant uncovers all the cross, giving the veil to the subdeacon, who gives it to an acolyth to put on the credence. The celebrant raises the cross still higher than before. All remain kneeling. Celebrant carries the cross (going by the gospel side) on the

* For the uncovering of the cross.

cushion. Acolyth puts away the book on the gospel credence and kneels.

At the prostrations, incline the head to the ground on the hands joined. After the adoration, the celebrant genuflects with one knee to the cross, and bows to the altar; resumes his chasuble, and sits till the ministers have finished.

The deacon and subdeacon go together, doing the same as the celebrant; at the third genuflection they must be one on one side of the cross, the other on the other. Deacon kisses it first. Both rise together, kneel (with one knee) to the cross and altar, return to the celebrant. They sit, hold the missal for the *Improperia* (unless an acolyth kneeling does it), and read them with the celebrant. When they have done, acolyth puts the book open on the altar.

The acolyths go to the adoration, as do the deacon and subdeacon.

All take off their shoes, or slippers, to go to the adoration. The *Improperia* need be *sung* only during the time of the adoration.

After the adoration, two acolyths get a light in the sacristy, light the candles on the altar (genuflecting), and the two acolyths' in the sacristy.

The deacon rises (subdeacon too), goes to the credence, brings the burse (with mundatory) as at the *Credo*, genuflects to the cross, bows to the altar and being come to the middle, takes out the corpo-

ral, puts the burse, and unfolds the corporal as usual ; puts the mundatory by the corporal on the epistle side.

Acolyth carries the missal to the gospel side, genuflecting to the cross. Thurifers go to get the censers ready.

The deacon goes to the cross, genuflects, carries it with both hands, *elevatam ad oculos*, and puts it in its place. The celebrant and sub-deacon kneel as he goes by. He returns, and sits.

The acolyths carry back to the sacristy the veil, cushion, and carpet. A subdeacon (or other) comes with the processional cross, preceded by the thurifers, and accompanied by the acolyths with their candles. Torches not lighted.

At the procession. 1st. Thurifers. 2d. Subdeacon between the acolyths. 3d. Deacon. 4th. Celebrant.

The subdeacon does not enter the place where the B. Sacrament is, but remains *è conspectû*, as yesterday, between the acolyths ; all standing.

The others entering genuflect (both knees), rise, approach the altar, genuflect (one knee) *on the floor*, rise, kneel on the first step, pray the space of a *Miserere*, during which the torches must be lighted, not to be put out till after the communion.

The deacon rises alone, goes up to the altar, genuflects, opens the tabernacle, genuflects, comes

down, stands by the celebrant. Celebrant and sub-deacon rise. The thurifer comes, and kneeling (both knees) gives the boat to the deacon, who taking from it the spoon empty, offers (*ministrat*) the incense to the celebrant. Thurifer raises the censer, that the celebrant be not obliged to stoop. Celebrant taking three times incense, puts it three times in the censer, without blessing. Thurifer goes, and kneels at the epistle corner, moving the censer, but not incensing the B. Sacrament. If there be a second thurifer, he comes in the same way, and goes to the gospel corner.

The celebrant, with ministers, kneels on the lowest step, receives the censer, incenses thrice the B. Sacrament, making a profound inclination before and after, and returns the censer. The thurifer, having received it from the deacon, goes (genuflecting both knees) and kneels on the floor till the beginning of the procession.

The celebrant receives the long white veil. Deacon rises, goes to the top step, genuflects one knee, with a profound inclination, takes the chalice out of the tabernacle, leaving the door open. Holding the stem (*nodum*) with his right, and the foot with his left hand, he turns round, and standing, gives it to the celebrant, who is kneeling. Celebrant with his left holds the stem, puts his right on the chalice, as yesterday; the deacon arranging the veil over his

hands. Celebrant waits till the deacon has adored on both knees, and inclined : then rises, goes up to the top step, turns his back to the altar. Deacon and sub-deacon (genuflecting) change sides: the procession returns to the high altar. The celebrant between his ministers recites with them the *Vexilla*, which is sung by the choir.

The procession as yesterday.

The procession being arrived, the subdeacon puts by the cross, and the acolyths their candlesticks, and they kneel. When the celebrant arrives, thethurifers cease, and kneel before the lowest step, one at each corner. The celebrant with his ministers goes up to the top step but one. Subdeacon kneels on both knees. The celebrant standing on the said step, the deacon goes up to the top one, genuflects both knees (his back rather turned to the epistle corner), rises, and removing the extremities of the long veil, receives kneeling the chalice, *dexterâ nodum, sinistrâ pedem*. Celebrant kneels and makes a profound inclination; subdeacon helps him to put off the long veil. Deacon rises, puts chalice on the corporal, takes off the ribbon, spreads the veil as at the beginning of mass, genuflects one knee, returns to the celebrant, stands at his right.

The celebrant, with the subdeacon, rises, stands a little off to the gospel side, puts incense three times, kneels, incenses as usual.

If there be a second thurifer, he now returns to the sacristy.

The celebrant, with ministers, rises, goes up to the altar, genuflects (one knee); deacon takes off the veil, acolyth (with genuflection) puts it on the credence. Deacon again genuflects, removes the paten (putting it *on* the corporal on the epistle side), takes off the pall, genuflects, takes the paten again with both hands, holds it over the corporal before the celebrant, who puts upon it the host from the chalice (not touching it, if possible). If he should, he washes his fingers in the glass, and takes the ablution after communion. The celebrant puts the chalice down on the corporal towards the epistle side, takes with both his hands the paten from the deacon, puts the host on the corporal in the middle, and leaves the paten *on* the corporal.

The subdeacon genuflects (one knee) at the left of the celebrant, comes to the right of the deacon on the second step, genuflects, gives the wine (the acolyths genuflecting) to the deacon (who does not wipe the chalice), puts a little water, not asking the blessing.

The celebrant receives the chalice from the deacon, puts it as usual. Deacon covers it.

The acolyths (genuflecting) replace the cruets and stay there with the dish and *lavabo*.

The subdeacon, genuflecting, returns to the left of the celebrant. The thurifer comes up to the top

step, kneels (both knees): celebrant puts incense thrice, receives the censer, genuflects (one knee), rises and incenses the *oblata* as usual, then the cross, with a genuflection before and after. The celebrant is not incensed.

The thurifers genuflect (one knee), return to the sacristy, leave the censer, return, genuflect (both knees), and go to their place.

The celebrant having returned the censer to the deacon, goes down *in plano*, turns towards the people. The acolyth, opposite to him, pours the water on his fingers; the deacon and subdeacon, one on each side of the acolyth, give the *Lavabo*.

The celebrant returns to the middle, genuflects. Deacon goes to the book, genuflecting as he passes the middle. Subdeacon goes *per planum* in front of the altar.

When the celebrant says *Pater noster*, the deacon genuflects, comes down to the second step, behind the celebrant, and before the subdeacon. Just before the elevation they kneel on the top step.

At the elevation the celebrant raises the host higher than usual, with one hand, holding with the other the paten on the corporal; as he lowers it, the deacon and subdeacon rise, deacon goes to the right of the celebrant, sub-deacon to the left, with genuflections, as when the B. Sacrament is exposed. The celebrant does not put the host

back on the paten, but over the chalice (uncovered by the deacon), and breaks it as usual. Deacon covers the chalice; all genuflect. Deacon and subdeacon change places, with genuflections.

After the communion, the subdeacon uncovers the chalice, all genuflect. Celebrant does not sign himself with the chalice. Subdeacon gives wine and water together at once. Celebrant saying *quod ore*, holds his hands before his breast, not on the altar. After the ablutions, the torches, &c. to be put out.

After the *quod ore*, the deacon shuts the book, and changes places with the subdeacon. An acolyth carries it back to the credence. The black chalice veil is brought, and put on the gospel side. Subdeacon wipes the chalice, puts on it the mundatory, paten (with his left hand), and pall (with his right), folds the corporal, covers the chalice with the black veil, puts the corporal in the burse, and the burse on the chalice, takes it back (genuflecting) to the credence, and comes to the left of the celebrant.

All genuflect, and return to the sacristy, leaving the acolyths' candles, which must be put out: those on the altar not till the vespers are finished.

Decr. 591. *Non est toleranda consuetudo quorundam, qui contra id quod præscribitur in Missali, exponunt patenter Hostiam consecratam*

reservandam à Feriâ Quintâ in Cænâ Domini, usque ad ipsius consummationem in Feriâ sextâ in parasceve. S. R. C. 14th Feb. 1705.

CHAPTER XVI.

THE SAME IN SMALLER CHURCHES.

The celebrant himself reads the first lesson, and tract, says *Flectamus genua*, &c. After the prayers, the celebrant, staying at the epistle corner, takes off the chasuble only, comes to the middle of the altar, genuflects, takes down the cross; and with the assistance of an acolyth goes through the form of uncovering it. That being done, one of the acolyths uncovers the processional cross. Towards the end of the adoration of the cross, an acolyth lights the candles; another puts the burse with mundatory on the altar; another places the missal on the gospel side. The celebrant puts back the cross, goes down at the epistle corner, resumes the chasuble. Acolyths remove the cushions, &c. At the procession, if there be any persons with torches or candles, they walk first; then the thurifer; next

the cross-bearer, between two acolyths, with candles, if there be any ; last, the celebrant, with an acolyth on his left. The cross-bearer stays as yesterday. At the *sepulchre*, the celebrant genuflects *in plano*, rises, and kneels on the lowest step. After a short prayer he rises, opens the tabernacle, genuflects, kneeling on the top step incenses the B. Sacrament, rises, genuflects, takes the chalice from the tabernacle, places it on the altar. If the ciborium be in the tabernacle, the door is to be shut ; if not, it is left open. Celebrant, kneeling on the top step, receives the benediction veil, rises, genuflects, rises again, takes the chalice, the acolyth helping him as yesterday. Celebrant, turned towards the congregation, begins the *Vexilla*. The procession return as they came yesterday. Being arrived at the high altar, the processional cross is put away near the credence table ; the celebrant goes up, puts the chalice on the corporal, unties the ribbon, arranges the veil, genuflects, rises, puts away the benediction veil ; standing, puts incense in the thurible ; kneeling on the top step, incenses the B. Sacrament. He then rises, goes up to the altar, genuflects, removes the veil, paten and pall, places the host, without touching it, if possible, on the paten which he had laid on the corporal. If he should have touched the B. Sacrament, he washes his fingers in a small vessel prepared for that pur-

pose; and drinks the water after his communion.
The rest as in the missal.

CHAPTER XVII.

HOLY SATURDAY.

Prepare on the credence the chalice with white veil and burse, wine and water, bell, acolyths' candlesticks.

Near it, cushions for prostration.

On the floor, at the epistle side, some stand for the celebrant's vestments.

Where the gospel is sung, the book-stand, with white veil.

In its place the paschal candlestick, with candle having a cross formed or painted on it, and holes to receive the incense. In front, on the floor, something to receive the wax that drops from the reed candles, used to light the paschal candle. Near it a stand for the reed.

In the sacristy, purple cope, chasuble, stoles, maniples (which maniples are not to be put on then, but after the *Exultet*), white vestments for the celebrant and subdeacon. Reed (which must be

arundo, and not *baculus*), with its three-branched candle. It may be ornamented with flowers, but not so covered as to prevent its being seen. A dish with the five grains of new incense, handsomely shaped into the form of a fir cone, supported on iron nails, and gilt at the extremity, yet so that more of incense may appear than of anything else.

At the entrance of the chapel, a table covered with a single clean cloth (the place about and the way to the altar being strewn with sweet-smelling flowers and herbs); at the gospel side of this table, a white dalmatic, stole and maniple for the deacon, which he is to put on after the blessing of the fire and incense; in the middle, a missal. On a stand (*scabellum*), towards the epistle corner of the table, covered with a cloth, a chafing-dish for the new fire, with charcoal, matches, a *busia* (two wax wicks twisted together, that they may not so easily go out), tongs, the reed tied firm.

For the Font: adorn the place with flowers, &c. A towel, holy-water vessel with sprinkler, a small jug, the two holy oils, a plate with crumb of bread and cotton-wool, small bason with jug and water; another larger jug, to keep the holy-water in for to-morrow, &c.

Some time before the office, a light must be struck with a flint and steel, and the new fire lighted outside the church.

Going from the Sacristy. 1. Three acolyths abreast, middle one with holy water and sprinkler; left, with the five grains of incense; right, with the censer (empty), and boat. 2. Subdeacon with cross. 3. Other acolyth. 4. Celebrant with deacon on his left, both with hands joined. Being arrived, the subdeacon stands with his back to the door, celebrant opposite to him, table between them, deacon on the right of the celebrant; to the right of the deacon, the three acolyths: 1st. with incense; 2d. with censer; 3d. with holy water. The celebrant, having the chafing-dish to his right, says (in the ferial tone) the prayers, the other acolyth holding the missal above his head for him.

The blessing of the fire finished, the acolyth with the grains of incense comes in front of the celebrant, holding the dish up to his (acolyth's) breast. During the benediction of the incense, the thurifer puts some of the lighted coals in the censer. After the incensing, the fourth acolyth lights the *busia* from the chafing-dish. At the same time the deacon (who must be the same as the one of the mass) goes to the left of the celebrant, puts off the purple, and takes the white vestments. Being vested, he again gives the boat to the celebrant, who puts incense in the censers, taking care to put so much that it may still smoke at the incensing of the book.

Order of the Procession. 1st, Thurifer: on his right, acolyth with grains of incense. 2d. Subdeacon with cross. 3d. Other acolyth. 4th. Deacon with reed (holding it with both hands), having the acolyth with the light on his left. 5th. Celebrant.

The sacristan to carry the table, &c. back to the sacristy.

At the genuflections, going up, all kneel on both knees, except the subdeacon, who does not kneel at all. The first genuflection is made at the entrance of the church; the second at the middle of it; the third at the entrance of the sanctuary—the thurifer and acolyth with incense standing in front of the lowest step, the subdeacon behind, or at least between them. At each place where they stop for a genuflection, the acolyth with the *busia* first lights one of the three candles of the reed. During this the celebrant and others kneel: they rise, when the deacon, kneeling, and raising the reed a little, sings, *Lumen Christi*; to which the choir, or others present, answer *Deo gratias*. The deacon raises his voice each time to a higher note.

After the third genuflection, the celebrant goes up to the middle of the altar, kisses it, and goes to the epistle corner.

The deacon gives the reed to his acolyth (who, after lighting the third candle of the reed, should

put out the *busia*, and lay it aside), goes to the top step (genuflecting in the middle), kneels towards the celebrant, says, *Jube*, &c., does not kiss the hand, comes down, genuflects with the others (except subdeacon), goes to the stand. 1st. Thurifer, on his right the acolyth, with grains of incense. 2d. Subdeacon, on his left the acolyth with reed. 3d. Other acolyth. Last, deacon. During the *Exultet*, the subdeacon stands to the right of the deacon (turning the crucifix towards the celebrant); to his right, the thurifer; left of deacon, acolyth with reed; left of him, acolyth with the five grains of incense—all in a line. The deacon incenses the book before he begins. The grains of incense are

to be fixed thus: $\begin{matrix} & 1 \\ & 2 \\ 4 & 3 & 5 \end{matrix}$, the acolyth accompanying the deacon; after which he puts the dish on the credence. The deacon lights the paschal candle with one of the three on the reed. The cross on the paschal candle must be turned towards the celebrant.

“*Pessimè faciunt ii qui absque ullâ cerei refectiōe, semper eundem cereum, donec totus fuerit consumptus, benedicunt.*” (Merati, 1155.)

After the *Exultet* the deacon shuts the book and leaves it on the stand; the acolyth who held the reed puts it on its stand; the thurifer, subdeacon, other acolyth, and lastly, the deacon, genuflect

(except the subdeacon) and go to the sacristy, where the sub-deacon leaves the cross, and the deacon puts on purple stole and maniple. An acolyth carries out the purple chasuble and maniple for the celebrant, with the maniple for the sub-deacon, who had better not go to the sacristy, but leave the cross in the sanctuary, on the gospel side.

The deacon and sub-deacon go to the celebrant *in plano* at the epistle side, where he takes off the cope and puts on the chasuble and maniple. Sub-deacon puts on his maniple. The missal is put *in cornu epistolæ*.

During the prophecies the deacon stands on the right of the celebrant, the subdeacon on the left; during the prayers they stand behind him. Towards the end an acolyth is to carry the gospel book-stand, with the book, to its place for the blessing of the font.

After the prophecies the acolyths' candles are to be lighted.

The celebrant at the epistle corner takes off the chasuble and maniple (as also do the deacon and subdeacon) and puts on the purple cope. Sacristan, or one of the acolyths, gets the paschal candle; another (and not the subdeacon, *Merati*, 1164) gets the processional cross. Being ready, they genuflect, and go to the font. 1st Acolyth, holding with both hands the paschal candle. 2d. Acolyth

with cross, between the two acolyths with their candles. Last, celebrant between the deacon and subdeacon. At the font the four acolyths stand opposite the celebrant; the deacon and subdeacon on each side of him, rather behind.

Manner of throwing the water towards the four points, E. W. N. S. $\begin{smallmatrix} 1 \\ 3 \end{smallmatrix} \begin{smallmatrix} 2 \\ 4 \end{smallmatrix}$.

The blessing finished, before the holy oils are put in, one of the acolyths takes out (with the small jug) some of the water, and puts it into the holy water vessel; the deacon gives the sprinkler to the celebrant, who sprinkles himself and those about him. Another priest, with purple stole (or the deacon), sprinkles the congregation.

The paschal candle must now be put back, and the cushions prepared for the prostration, on the second step.

Meanwhile some one again takes out some water, and puts it into the larger jug to be kept especially for the aspersion on Easter Sunday.

As soon as the blessing of the font is finished, the litanies must be begun in the choir. The celebrant and attendants return to the altar as they came. They retire towards the epistle corner, where he takes off the cope. They return to the altar, and kneel *in plano*, their heads on the cushions.

At *propitius esto* the two first acolyths rise to remove from the credence what is no more wanted and get fire, &c. ready.

At *peccatores* they all rise and go to the sacristy, to put on white vestments. Meanwhile take off the cushions and light the altar candles; having first let down the altar-piece veil.

The acolyths ought to bring their candles into the sacristy, that they may carry them going out for mass.

The *Kyrie* to be sung slow (without the organ) that it may not be finished till the celebrant is ready to give out the *Gloria*. As soon as he has said *Deo*, the bell to ring and organ to play:—the singing not to begin till the bell has ceased. The bell to ring till the celebrant has finished saying the *Gloria*.

After the epistle the sub-deacon kisses hand, &c. as usual. After that the celebrant gives out the *Alleluia*.

At the Gospel, incense, but not lights; book taken to celebrant, &c. as usual.

At the offertory the celebrant goes a little aside (towards the gospel corner) to make room for the deacon to place and unfold the corporal.

The fire to be kept in for the *Magnificat*.

No *Agnus Dei*, nor *Pax*; deacon and subdeacon change sides after the *Pax Domini*.

After the last ablution, vespers to be begun in the choir. Celebrant, at the epistle corner, ministers standing as at the introit, says (with them) the anthem and psalms, and gives out the anthem for *Magnificat*. At *Magnificat* they make the sign of the cross, and go to the middle of the altar. Incense as usual. After the incensing, the subdeacon stands as at the introit. Deacon (standing as at the *Kyrie*) incenses the celebrant and subdeacon. Then the deacon comes as at the introit, and is incensed: celebrant says with them the *Magnificat*. If they have finished before the choir, stand as at the *Kyrie*. The anthem being finished in the choir, they go to the middle of the altar. *Dominus vobiscum*, &c. as usual.

After mass, the altar and paschal candles being put out, the three candles of the reed are also put out: they are not to be lighted again; the reed is therefore taken away.

CHAPTER XVIII.

OF THE SAME IN SMALLER CHURCHES.

Prepare near the door a table with fire, &c. reed, censer and boat, holy water and sprinkler, grains of incense, white maniple, and deacon's stole and dalmatic. Walking to bless the fire, an acolyth goes first, then another with the cross, lastly the celebrant between two others. After the benediction of the new fire and grains of incense, the celebrant takes off the purple cope and stole, puts on the white maniple, stole and dalmatic. One of the acolyths takes the grains of incense, and another the *busia* lighted. Celebrant puts incense again into the censer, takes the reed, and walks up the church, accompanied, on his left, by the acolyth with the light. Immediately before him is an acolyth with the processional cross, in front of whom is the thurifer having on his right an acolyth with the grains of incense. The celebrant goes through all the rest as the deacon does when there is one; except that he says, still kneeling, *Dominus sit in corde meo, &c.*, and faces during the *Exultet* not the north but the south, having his left hand

towards the altar. After the blessing of the candle, the celebrant returns to the sacristy, puts away the white vestments, and puts on purple maniple, stole, and chasuble. He returns to the altar, genuflects, goes up, kisses the altar, goes to the epistle corner, reads the prophecies, &c.; at the end of these, he comes down *in planum*, puts away the chasuble and maniple, takes a purple cope for the blessing of the font. Meanwhile the first acolyth takes the paschal candle and comes in front of the altar, another joins him there with the processional cross. The celebrant, who may have sat down for a time, rises and begins the tract *Sicut cervus*. They then walk to the font thus: acolyth with the paschal candle; another with the cross; celebrant, between two others, finishing the tract. He does all the rest as marked in the missal, raising and lowering his voice, even if he do not sing, and himself sprinkles the congregation. After the blessing of the font he returns to the altar, puts away the cope, prostrates if there be any one to sing or read the litanies. If there be not, he recites them himself, kneeling: in that case he does not say at the end *Kyrie eleïson*, but goes to vest in white for the mass. If there be cantors they may begin the *Kyrie* when the celebrant begins the *Judica*, though the preceding part of the office have not been sung. After mass the celebrant, with a white stole and

benediction veil, and lights, replaces the B. Sacrament in the usual tabernacle, from which it is no more to be removed.

On Holy Saturday the conventual mass alone, with the office, is to be celebrated. Not allowed, even in churches not parochial, and though the number of cantors be insufficient, to say a private mass, instead of the solemn one, for the sake of blessing the fire, paschal candle, and font. (*Decr.* 515.*)

* This seems intended to prohibit a low mass before the solemn office: and a low mass, with the blessing of the fire, &c., but omitting the prophecies, &c.

CHAPTER XIX.

ST. MARK'S DAY.

If it fall on Easter-Sunday, the litanies are transferred to the Tuesday : in which case, as also when the festival falls any other day in the week, the mass* for the litany is *de Rogationibus* ; paschal preface, *Communicantes* and *Hanc igitur. Benedicamus Domino*, without the two Alleluias. Second prayer *Concede* ; third, *Ecclesiæ* or *pro Papâ* : no *Gloria* nor *Credo*. The same, if the festival fall on a Sunday.

Those who do not assist at the processions, &c. and are obliged to the canonical hours, should privately recite the Litanies (*sub mortali*), and kneeling. *Qui vespere recitat mattutinum cum Laudibus, non potest inde recitare Litanias.* Idem dic de Officio Defunctorum die 2dâ Nov. (Merati, III. 462-7.)

* What is said here, and in the following chapter, is meant of a high mass sung for the procession, or Litany.

CHAPTER XX.

ROGATIONS.

Monday, mass DE ROGATIONIBUS, without any commemoration. No *Gloria* nor *Credo*. At the end Gospel of St. John; prayers as marked in the said mass.

Tuesday. Same mass, second prayer of the festival, if there be one, otherwise *Concede*, and not of the feria: third, *Ecclesiæ*, or *pro Papá*.

Wednesday, the same as on Tuesday.

CHAPTER XXI.

ADVENT.

Whenever the office is of the time, purple vestments; the tabernacle covered with purple; no flowers nor relics, except on the third Sunday.

No dalmatic nor tunic, except on the third Sunday and Christmas Eve. (*Merati*, 820, 822; also 280, where he has the *Rubric*.)

CHAPTER XXII.

CHRISTMAS.

Put a neat vessel, of glass or silver, on the altar, near the tabernacle, for the ablutions, covered with a pall. (*Merati*, 849.) At high mass celebrant, &c. kneel at *Et incarnatus est*.

Celebrans in primâ missâ totum diligentius sumat sanguinem post unum, alterumve haustum, parùm inclinando calicem super patenam, et ferè usque ad labium calicis deducendo remanentes guttas, eas deinde sumendo. Curabit quoque ut nihil maneat hærens extremitati labii calicis ubi sumpsit, unde labio superiori oris totum exactè absumere studeat; tunc patenâ calicem, et pallâ patenam tegens, ac super corporale relinquens, dicit quod ore sumpsimus, &c. Deinde dum abluit digitos quibus sanctissimum tetigit (non in calicem, saltem celebrantis, sed) in vase vitreo, vel argenteo, dicit Corpus tuum, &c. abstersisque purificatorio digitis, prædictum vas pallâ coopertum ponit in posteriori parte altaris prope corporale, juxta quod collocari poterit et purificatorium. Dicitur noctem sanctissimam celebrantes etiamsi die celebretur.

Etiam in secundâ missâ fieri non debet purificatio calicis. Ad offertorium velo de calice deposito, hic parumper versus cornu epistolæ collocetur, sed non extra corporale, sicque acceptâ patenâ hostiam offerat. Caveatur (in secundâ et tertiâ) ne purificatorio extergatur calix, sed intrâ corporale relictus, leviter elevetur, ac vinum cautè imponatur ne guttæ aliquæ ad labia ipsius calicis resiliant. Deinde nullatenus intus abstersus offertur more solito. Ad consecrationem intentionem habere poterit sacerdos consecrandi totum et solum illud quod consecrabile in calice reperitur.

In tertiâ, factâ sumptione sacramenti, sumat sacerdos purificationem ordinariam, deinde ablutionem digitorum è vase prædicto immittat in calicem, et sumat, ac denique faciat solitam in calice digitorum ablutionem, et postquam extersit calicem, vas in quo fuit ablutio purificatorio extergat.

No obligation of saying, or hearing, three masses.

For the midnight mass, it would be proper that the priest were fasting from about six o'clock in the evening.

CHAPTER XXIII.

VESPERS.

Care should be taken by the cantors during the Psalms to keep together, particularly in the inflexions at the middle and the end of the verses. To facilitate this, the syllable preceding the one on which the inflexion begins, should be a little protracted.

If the vespers change at the *capitulum*, use from the beginning the colour of the next day. (*Merati* 268.) The proper vestments are a cope over a cotta ; no stole : (he supposes benediction is not to be given.)

Stand in the Ps. *Confitebor* at *sanctum et terribile*, &c. to *initium*. In the Ps. *Laudate pueri* at the verse *Sit nomen Domini*. In the *In exitu*, at the verse *Non nobis*.

When the hymn is only partly sung, with interludes, the last strophe, as also those at which there is kneeling, (at *Ave Maris Stella*, &c., *Tantum ergo*, &c., *O salutaris*, &c., *O crux ave*, &c.) are to be sung entire.

At *Magnificat* the celebrant makes the sign of the cross *à fronte ad pectus*. Incensing the same as at the offertory. Thurifer and navicularius assisting the celebrant.

CHAPTER XXIV.

COMPLIN.

No incense at *Nunc dimittis*. (*Merati*, 627.) At the anthem of the B.V. stand on all Sundays, the whole of the paschal time, and on all Saturdays at Vespers and Complin.

CHAPTER XXV.

DESCRIPTION OF VESTMENTS, &c.

Alb. It should be of linen, the sleeves gradually narrowing from the shoulders to the wrist, where they may be slightly ornamented with needle-work.

Altar. No wooden cornice, because it wears out the chasuble, but instead thereof may be a binding worked in gold or silk. It should twice a-year, when the weather is fine, be entirely stripped, from the last mass until evening, and cleaned in every part. When the cloths are changed, the altar should be cleaned. The altar should be two cubits

and eight or ten unciaë high ; from four to five, or rather more, long ; and two wide. The cubit is equal to eighteen inches, and contains twenty-four unciaë. There should be three steps up to the altar ; the top one about sixteen unciaë longer than the altar. No opening under the altar to keep any thing.

Amice. Of thin linen. At the two front corners should be sewn tapes of convenient length to be brought round before the breast, and tied : a cross worked on the middle, the upper part of which should be two fingers width from the edge. The borders, except what surrounds the neck, may be adorned with some simple work. Putting it on, it is placed first on the head, then lowered to the neck, where it is arranged so as to hide all the collars ; then the tapes are passed under the arms behind the back, and brought to tie before the breast. It is put on before the alb. The priest, in taking it, kisses its cross ; and if that happen to be wanting, he either changes it, or signs it with his thumb, if possible, that the cross may in some manner be kissed.

Altar Stone. Of stone, enclosed in a case, or laid on a tablet, and inserted into the altar, so as to be a little higher than its surface, that the priest may feel it distinctly ; and covered with a waxed cloth nailed on. Large enough to support the host and the greatest part of the chalice. The waxed

cloth to be cleaned lightly. When the altar-cloths are changed, if uncovered, not to be touched.

Altar Steps. There may be one or more on a high altar, yet so as not to hinder going round the altar, and that the candlesticks on them may not seem to be off the altar. On a small altar there should be one of wood, of the length of the altar, on which are to be placed the candles and cross. The steps to the altar may be covered with carpets, especially the top step.

Altar Cloth. There must be three, of linen. The third may be formed by folding one in two, the upper one to hang about three fingers width below the top step, and to cover the whole breadth of the altar. The under ones to cover the whole upper surface of the altar.

Antependium. Is used if the altar be not adorned with gold or precious stone. Should be rather longer than the altar, and reach quite down to the top step. At a certain space from the top it is adorned with fringe, a cross or other holy image sewn in the middle.

Altar Cards. They are for greater convenience; the one at the gospel side to contain the Gospel of St. John, the one on the epistle side the psalm *Lavabo*, &c. The frames should be handsome. On solemn festivals there should be more elegant ones, with gilt frames; the letters large, and brightly gilt.

Altar-cover should be green, bordered round with short fringe, and should rather more than cover the whole plane of the altar. The altar to be thus covered when the masses are finished. When removed, the altar-cloth to be lightly cleaned with a brush kept for the purpose.

Bell. If suspended, it should be fixed to the side-wall, with a string long enough for the minister to ring it easily while kneeling at the epistle corner.

Bread-box. Round, and conveniently large, with a round plate of lead, covered with silk, to put upon the breads in it, to flatten them.

Boat (Incense). In form like a little boat, of silver or gilt, to match the censer; large enough to hold more incense than is wanted for mass; with a spoon of the same materials.

Burse. A cross, or other holy image, worked in the middle of the front; the back of the same material and colour as the front, lined with silk or white linen—of a square shape.

Credence. Of poplar or deal plank; breadth two-thirds of its length; the credence-cloth should hang to the ground.

Chalice. Its cup somewhat narrow at the bottom, widening up to the brim, which must not turn down at all; the knob of the stem so orna-

mented as not to be inconvenient to take in the hand, especially while the thumb and fore-finger must remain joined. Of silver or gold : (it may be of tin ;) or at least its cup of silver, gilt within. *

Candlesticks. With a round or triangular base like that of the cross. At least two ; one on each side. On the more solemn feasts, a greater number, but not more than six in a row ; not to be of one height, but the tallest nearest the cross. On less solemn feasts at least four.

Corporal of pure linen, (*fine and close,*) without any, even more precious material, at least in the interior part, for to the outer part may be added silk and gold. Bordered by a simple hem. A cross may be worked in the fore part ; to be folded so that no border appear.

Cross. Ought to be a crucifix. The foot of the cross the height of the top of the candlesticks, so that the cross may tower above them.

Cruets. Should be of glass or crystal, that the water may be distinguished from the wine. Of a globular shape, with suitable stoppers.

Cruet-stand. Having some pious design on it,

* Sacred vessels lose their consecration when broken, or regilt. When they want regilding, or any other repair, application should be made to the bishop, who declares them unfit for use ; and then they may be handled by the workman

roomy and flat within, and not so worked as to prevent the cruets standing safely on it.

Communion-cloth. Not above the rails, but equal to them in length. The top may be ornamented.

Ciborium. Of pure silver at least, gilt within : stem, like that of the chalice. At the bottom, within, should be a rising, that the lowest particles may be more easily taken out. Cover to correspond, rising pyramiddally in the middle ; little slender ears on each side that it may remain fast on. A small cross on the top.

Chasuble. Tapes or ribbons inside the front, long enough to be brought before the breast, and tied to keep the chasuble in its place.

Cotta. White, loose ; made in the form of a cross, or T.

Cope. In the form of a semicircle, reaching to the heels. Decorated with gold in front from top to bottom ; the hood behind has gold corresponding. According to the Roman custom, the fringe round the hood is longer than that round the edge. Fastened in front with a clasp, and two or three large hooks.

Chalice veil. Square, of silk ; lightly ornamented about all the borders with silk, gold and silver.

Ciborium veil. Of precious stuff, similar to the chalice veil.

Elevation candle. Of wax. Kept on the epistle

side, to be lighted there at the elevation. In more solemn feasts two may be lighted, one on each side.

Flowers. Natural or artificial according to the season, elegantly disposed about the altar.

Girdle. Composed of white flax or thin hemp, inserted into tassels of the same material, at the ends. It is allowable to make it of silk of the colours of the vestment, but the other is better.

Host. Very clean, small, with the image of Christ, or the letters of his name: round: entire: the image of the crucifix is preferable.

Lamp. One should burn before every altar: more before a High altar.

Lavabo. Not to be put on the chalice, nor on the altar: to be made of fine (but thick) linen, adorned with fringe of the same material at the ends.

Muniple. Should have three crosses, and little cords to fasten it firmly; it is adorned with fringe. Fastened below the left elbow.

Missal. Must be used at mass. More correct to cover it in a case of the colour of the mass. Mass to be previously looked out to provide for any necessary change of the collect, &c.

Mundatory. Of linen, neither fine nor very coarse; square, with plain hems. A little cross worked in the middle

Paten. Concave. Of gold or silver gilt, at least within. The rim thin enough to be of use in collecting the sacred particles.

Pall. Of the same material as the corporal, *i. e.* of white and fine but strong linen, and always very neat and clean. Its upper side may be adorned with silk and gold. To cover the chalice.

Rochet. Of beautiful linen; the borders adorned with needlework. Sleeves narrow. In other respects like the *cotta*.

Reliquaries. On each side, either between the altar candlesticks or on an upper step, but never above the place of the B. Sacrament.

Stole. Of the same colour and material as the chasuble. Three crosses—in the middle and at the ends, which fall below the knees. The priest's stole is crossed before and fastened thus by the girdle; the right side over the left. This is for mass. In other functions the priest wears the stole hanging open. The deacon's stole is wider, and has a cord with a fringed tassel in the middle of each side to fasten it together under the right arm, where it is brought from the left shoulder.

Surplice. Of rather fine linen. Sleeves long enough when plaited to reach the tips of the fingers. About the neck rather round than square; not parted before the breast. To reach below the knees, about

the middle of the leg. Sparingly ornamented, especially at the shoulders.

Tabernacle. Handsomely carved, with pious images of the passion; lined with boards of poplar to keep out damp; shape octagonal, hexagonal, square or round. At the top an image of Christ rising, or showing his sacred wounds. Furnished with a key, which should be gilt. Placed far from the front of the altar so that the corporal may be wide open, and the ciborium when requisite, conveniently placed on the altar, no cupboard under it, nor place for books or church furniture. Lined throughout with white silk. A little door in front adorned with some sacred image. Covered with a veil of silk or other precious stuff, white or of the colour of the day; gathered full in at the upper part, to cover the whole tabernacle; bordered with fringe. On black days, it should be violet.

Thurible. Of silver or other metal handsomely wrought. Suspended by three chains connected at the top by a handle. The cover has a fourth smaller chain proceeding from its globular summit, passing through the handle and fastened to a smaller ring. In the middle of the handle is a larger ring, and both rings are large enough for the thurifer to pass his ring finger through the smaller one, and his thumb through the larger one.

Vessels to clean chalices and corporals. A brass

bason with two handles, with a rising lip to serve as a channel to pour out the water that has been used into the *sacrarium*. Kept for this purpose only.

Vessel on altar for washing fingers after giving communion. A little vessel of chrystal or silver, full of water, with its mundatory, on the altar near the altar card.

CHAPTER XXVI.

SOME DECREES OF THE CONGREGATION OF RITES,
&c. &c.

7. * Chaplains, or other ministers of the church, by whatever name they may be called, ought to perform the accustomed functions, though the ceremonial prescribing them do not call such chaplains, &c. by their proper name.

67. *Gloria in excelsis* is said in votive masses of the B. Virgin Mary, on Saturdays, even in Advent.

91. All the clergy, even canons, receive the Eucharist from the hand of the celebrant on Maundy Thursday.

113. The priest, deacon and subdeacon, solemnly celebrating, may and ought to sit on a bench while the *Gloria*, *Credo*, &c. are sung, even if they be beneficed, or chaplains, as the canons sit, notwithstanding any custom. 428.

187. On Good Friday communion is not given but to the sick.

192. The use of a ring at mass is forbidden to protonotaries, *non participantibus*, and to all doctors and canons, 237. *De rigore*, Canons may use a gold ring, but without a gem, and without any device. 413.

* These figures indicate the numbers of the Decrees in Merati's Collection.

218. The celebrant on Good Friday puts the particle into the chalice, without any sign of the cross, neither does he sign himself with the chalice.

268. The aspersion of Holy Water on Sundays ought to be performed by the celebrant himself, of whatever dignity, notwithstanding any contrary custom, which ought rather to be termed an abuse.

282. After the first mass has been sung at midnight on the Nativity, the other two can by no means be immediately celebrated, nor communion given to the faithful. This precept is binding on all, even regulars, even the fathers of the Society of Jesus. 481.

305. When mass is sung without ministers, neither the altar nor choir is to be incensed. Merati (p.1192.) quotes a Decree of Jan. 22, 1701, declaring that in the conventual mass on solemn days which is celebrated without singing, and without deacon and subdeacon, there is to be no incensing : and explains it of the absence of *both*, so that incense is not forbidden where there is singing though there be no ministers.

396. Omnibus, et singulis Sacerdotibus, præcipitur, ut Missas privatas pro Defunctis, seu de *requiem*, in duplicibus, nullatenus celebrare audeant..... in eos autem, qui contrafacere ausi fuerint,...Locorum Ordinarii.....pro modo culpæ animadvertant.

406. The crosses which the priest makes over the *oblata*, are to be made with the hand not trans-

verse, but straight at the transverse part of the cross.

407. The hands of the priest at *Hanc igitur oblationem*, should be so extended that the palms be open, with the right thumb over the left in the form of a cross above, and not below, the hands.

410. The Gospel in high mass being finished, if a bishop in a *cappa* be present, the celebrant, not the bishop, is incensed.

417. On All Souls' Day, masses may be applied at pleasure, either for all the faithful departed, or for some only.

476. When the third collect in the masses is at pleasure, and by the order of the pope or bishop, some special prayer for a public necessity ought to be said, this prayer ought to be recited as of precept in the 4th place, not omitting in the 3d place that one which is chosen at pleasure or according to the devotion of the priest. On feasts of the 1st class, it is not said. The custom at Rome is to omit it, even in feasts of the 2d class. 219.

487. On Christmas Day at the three masses, after receiving the chalice, the celebrant is not to genuflect on leaving or returning to the middle of the altar ; turning round to say the *Dominus vobiscum*, and at giving benediction, he should turn his back to the altar, though the species of wine be not dried up in the chalice, and the rubrics in the Roman

Missal de ritibus servandis in celebratione missarum should be observed.

505. *Missæ privatæ de requiem, corpore præ-sente, et insepulto, dici non possunt diebus, quibus fit de officio duplici, vel aliis a Rubrica vetitis, et quæcumque consuetudo tamquam abusum abolenda, juxta dispositionem Rubricæ.*

515. Benedict XIII. ordered that in all parish churches all the solemn functions should be performed, even without the number of singers and ministers, and enjoined a little ceremonial to be published for smaller churches, A. D. 1725, and commanded it to be observed on Candlemas Day, Ash Wednesday, Maundy Thursday, Good Friday, and Holy Saturday.

522. At the Absolution on All Souls' Day the whole conclusion of the prayer is not said.

523. At the Exposition and taking down of the B. Sacrament Alleluia is not to be added to the *Panem de cælo*, even out of devotion. This Decree does not include Paschal time, nor the Octave of Corpus Christi, for then Alleluia is added.

552. In the mass, a pall covered on the upper part with silk is not to be used.

577. Where there is the faculty of keeping the B. Sacrament, it cannot at any time of the year be publicly exposed without the leave of the ordinary ; *approbante Clemente XI.*

682. The surnames and names of countries of the Saints are to be put out of the prayers.

At a low mass *de Sancto*, double or semi-double, celebrated for a public cause, before the B. Sacrament exposed, a commemoration of the B. Sacrament may be added. On doubles of the 1st and 2d class, it must be omitted. (Congr. of Rites, Dec. 2, 1684, and May 11, 1746. *Suppl.* 1765.)

At high mass, before the B. Sacrament exposed, a commemoration of it *must* be made, after all the other prayers which are *de præcepto*. On festivals of the 1st and 2d class, if there is but one prayer, both must be under one conclusion. (Congreg. of Rites, June 23, 1736. *Ibid.*)

The sign of the cross is made by touching the forehead with the three middle fingers, saying, *In the name of the Father*: the breast, saying, *and of the Son*: the left shoulder, saying, *and of the Holy (Spiritus)*: the right, saying, *Ghost (Sancti)*. (Mer. p. 380.)

Some doctors teach, that to say mass without having previously said matins and lauds, is a mortal sin: the more common and probable opinion is, that to say it so without a reasonable cause, is a venial sin. (Mer. p. 800.)

Benedict XIV., in granting the offices of St. George, St. Augustine, St. Edward, St. Ursula, St. Edmund M., St. Thomas of Canterbury, to be

recited by all ecclesiastics of the English nation *ubique locorum degentes*, adds *ita tamen ut in Sanctorum suffragiis fiat tantum commemoratio de Sancto Georgio*. (Jan. 1749. *Supplement*, 1765.)

Of changing the Anthems. First, at vespers : take the anthem and versicle of lauds ; then, if necessary, the anthem of the second vespers, with the versicle of the second nocturn ; then the first anthem of the third nocturn, with the versicle of the same. Second, at lauds : take first the anthem and versicle of the first vespers ; then the first anthem and versicle of the third nocturn ; then the anthem of the second vespers, with the versicle of the second nocturn. (Congreg. of Rites, 1736. *Ibid.*)

In the office of the dead, even of the three nocturns, the Ps. *Lauda* at vespers, and *De profundis* at lauds, are always said, except *in die obitûs*, and on All Souls' Day. (Congreg. of Rites, 1737. *Ibid.*)

In the *Communicantes* of Whitsunday, read *in igneis linguis*, instead of *innumeris*. (Vatican edition of the Missal, 1735 and 1742. *Ibid.*)

Manner of ending the Prayers. If it be addressed to God the Father, say *per Dominum nostrum*, &c. If our Lord have been named or alluded to in the course of it, say *per eundem*

Dominum nostrum, &c. If it end with the mention of him, say *qui tecum vivit et regnat in unitate,* &c.* If the Holy Ghost have been named, say *in unitate ejusdem Spiritús Sancti Deus per omnia, &c.* (*Ibid.*)

- * In this case, the hands are joined at the word *unitate*.

FINIS.

26 JY 66

INDEX.

CHAP.	PAGE
I. Blessing of Holy Water	1
II. Things to be prepared for High Mass	3
III. High Mass	5
IV. Mass before the B. Sacrament	26
V. Of Exposition and Bénédiction	28
VI. Of Communion—at Low Mass—before and after Mass—out of Mass—at High Mass—in Black	30
VII. Masses for the Dead	34
VIII. High Mass in Black	37
IX. Candlemass Day	48
X. Ash Wednesday	50
XI. In Lent	51
XII. Palm Sunday	52
XIII. Maundy Thursday	54
XIV. Of the same in smaller Churches	61
XV. Good Friday	64
XVI. Of the same in smaller Churches	75
XVII. Holy Saturday	77
XVIII. Of the same in smaller Churches	86
XIX. St. Mark's Day	89
XX. Rogations	90
XXI. Advent	ib.
XXII. Christmas	91
XXIII. Vespers	39
XXIV. Complin	94
XXV. Description of Vestments	ib.
XXVI. Some Decrees of the Congregation of Rites, &c.	104

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26 JF 66



